

THE LIFE AND WORK OF HIRAM EDSON

by

James Nix

This Term Paper
is Presented to Fulfill the
Requirement for Course CH 600,
Problems in Church History--
4 Hours of Credit.

Dr. C. M. Maxwell, Professor

Seventh-day Adventist Theological Seminary
Andrews University
Berrien Springs, Michigan
Fall Quarter
1971

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Author's Note

Anytime a researcher enters into a previously unentered field, he can expect to find some interesting surprises. My research has proved no exception. Since the biography of Hiram Edson has apparently never been written before, it left me a lot of new ground to cover.

In the course of preparing this paper, I unearthed an original letter from Elder J. N. Loughborough to Elder H. M. Kelley, which confirmed the suspicions that I had arrived at from my other research, that Hiram Edson was "out of the church" for a time. To find such a confirmation is of course a thrill to any researcher, though of course I was sad to know that Edson was out of the church for a time. The greatest personal thrill for me was to find in the home of Edson's great-grandson, Walter Saxby, the Edson Family Bible. There written out were the names of all his children, who they married, and when most of them died, as well as the names of both of Edson's wives--something which hours of painstaking research had not revealed to me.

My research for this paper led me page by page through over thirty years of the Advent Review and Sabbath Herald, as well as its two predecessors, The Present Truth and The Advent Review. I also went through all the issues of the Millerite paper The Midnight Cry and its successor up through 1846, as well as the complete file of another Millerite paper, The Signs of the Times, and Expositor of Prophecy. I also went through all the issues of The Voice of Truth, The Day-Star, and The Day Dawn that are in the Advent Source Collection housed at Andrews University, Berrien Springs, Michigan. Besides these papers, I also went through the diaries of Elders J. N. Loughborough and John Byington that are also kept in the Advent Source Collection.

On the whole, most of my sources proved fruitless. The diaries yielded nothing; the Millerite papers little; and so the other few journals form the

basis for most of the original material found in this paper. In most cases Adventist historians had little beyond what Loughborough had printed either in his article or books through the years, or what is found in the Edson Manuscript--an autobiographical sketch in Edson's own hand which relates certain incidents in his life, and which is also now housed in the Advent Source Collection.

The two original items, previously unknown, that I unearthed--the original letter by Loughborough about Edson and the Edson Family Bible, are stories too long to tell in this short Author's Note. However, let me say that several long distance calls finally located the letter in Tennessee, and I stumbled onto the Bible after I moved to California in January of 1972.

No paper such as this could be written without some notes of appreciation being called for, and again, mine is no exception. I should like to thank several people for their helpfulness, though the order mentioned here is no indication of the degree of credit to which they deserve--all went out of their way to help me.

To my professor, Dr. C. Mervyn Maxwell, Chairman of the Church History Department at the Seventh-day Adventist Theological Seminary at Andrews University, Berrien Springs, Michigan, goes the credit for suggesting the topic--among several other choices that he gave me. I should put in a note of interest here that Dr. Maxwell speculated that the original article on the Sanctuary by Crozier appeared in the Day-Star Extra of February 17, 1846, and not the Day Dawn early in 1845 as some Adventist historians now suggest. I will admit that since there are no known copies of Volume I of the Day Dawn, I set about to try to line up evidence to prove him wrong. Since without the issues of Volume I it can't be proved conclusively one way or the other, I thought I would be able to get enough evidence together to show him that the sanctuary article first appeared in the spring of 1845 in the Day Dawn. However, as the reader of this

paper will detect as he reads further, I was forced by the weight of evidence to conclude that Dr. Maxwell's speculation is correct. I do think that until we have further evidence to the contrary (such as the discovery of those missing issues of the Day Dawn), I will have to say that it now appears that the Sanctuary article did first appear in the Day-Star Extra of February 17, 1846. I will even go further and say, I think that the evidence for this is so strong, that should the missing issues of the Day Dawn be discovered, they will probably not carry a complete article in them on the sanctuary as can be found in the Day-Star Extra.

I must also thank C. Burton Clark of Tempe, Arizona, who loaned me note cards from his extensive files that gave me leads and suggestions that I would probably never have otherwise found. I am very grateful for his generosity and helpfulness.

To Mrs. Hedy Jemison of the Ellen G. White Estate Office in the Seminary Building at Andrews University goes a vote of thanks for her helpfulness. A researcher doesn't soon forget when a person will go back to the office after closing hours at night to help a person look for one more elusive fact, because he soon will be moving and won't have access to the vast materials housed in the White Estate Vault. Not only was she helpful in locating materials, both Ellen White Manuscript materials and other, but she was a constant source of encouragement when I would be wading through pages of materials by the hour and not finding anything that was of help on the paper.

Another woman who was just as helpful, and to whom I owe a lot, is Mrs. Louise Dederen of the Heritage Room in the James White Library at Andrews University. She and her assistant were both most helpful in bringing out to me the rare materials of the Advent Source Collection housed in that room. She too went out of her way to be helpful. I haven't forgotten that she phoned me about the last day before I moved from Berrien Springs to tell me that she had

just found a letter that mentioned Edson in it, and then she graciously allowed me to copy it since I wouldn't be there to use it.

To all of these people, I want to say "Thank You." Without their helpfulness, this paper would never have been possible.

I only think that it is a shame that it has taken 90 years since the time Hiram Edson died for someone to get a paper written on this pioneer in the Advent Movement. As the reader will see in the following pages, Edson had a remarkable Christian experience. Even in his very old age, the power of God was once again manifested in his life to draw him back to the church that he had worked so hard through the years to build up.

There is one person without whose patience and understanding I could never have written this paper, and that is my wife, Kathy. She was the one who spent the lonely afternoons and evenings while I was in the library or the White Estate Vault doing the hours of research which form the basis for this paper. She also uncomplainingly left me alone while I was writing out the paper at home from my notes. To her goes a heart full of thanks for allowing me the time to write this paper on Hiram Edson.

James Nix

THE LIFE AND WORK OF HIRAM EDSON

I. Introduction

Among the early pioneers of the Seventh-day Adventist movement, some names stand out above the others. For instance, Joseph Bates, James and Ellen White, J. N. Loughborough, and S. N. Haskell are familiar names to all of us. Books have been written about these pioneers, and so their contributions to the Seventh-day Adventist Church are well known. Other men such as J. N. Andrews and Uriah Smith are also well known, and though no books have been written about them, enough scholarly research has been done on them to shed considerable light on their influence on the development of this church.

However, there is one of the early pioneers that is generally known for having made only one contribution to the early development of what became the Seventh-day Adventist Church. His name is Hiram Edson, who is of course remembered for having received the correct light on the sanctuary question on October 23, 1844.

Unfortunately we have largely forgotten that Hiram Edson made other contributions to our early movement, especially in the area of financial donations. That he must have been a very shrewd farmer will become apparent as we unfold his life story. I think that it is sad that this man is remembered for only one thing, when in reality he did much to aid the forward push of "present truth" in the early days.

The passing of time has made it increasingly difficult to trace exactly the life story of this man of God. In some instances, as we shall see, stories conflict as to the way events actually took place. I think though that it will become readily apparent to the person who reads these pages about Hiram Edson

that he was indeed a man of God--a man who had a most singular Christian experience, and who consecrated everything that he had to proclaim the truth that he loved.

II. Ancestry and Early Life

Hiram Edson was the descendant of Elijah Edson, an English clergyman who came to Boston about 1670, seeking religious freedom.¹ Nothing else is known about Edson's ancestry. According to his obituary, he was born December 30, 1806, in Jefferson County, New York,² but I have been unable to learn the names of his parents, whether or not he had any brothers or sisters, or even the exact place of his birth. Time has obscured all these facts.

Edson was married to Effa Chrisler on December 2, 1830, in Manchester, Ontario County, New York, by the "Reverend Mr. Strong." Effa had been born September 10, 1810, in Ontario County, New York.³ Where they lived the first five years they were married is not known, but in 1835, Edson and his wife bought from Jacob Cost and wife, for \$750.00, a fifty six acre tract of land⁴ one mile from Port Gibson, New York, on the Erie Canal.⁵

The Erie Canal, first opened in 1825, stretches between Buffalo and Lake Erie on the west, to Albany and the Hudson River on the east. From its first modest proportions, which sufficed for the small shallow-draft boats of the time, it has twice been enlarged, deepened, and broadened, in some places its course being changed.

The old canal, where it passed Port Gibson in Edson's day, is now abandoned, being only a ditch, in places deep, in others completely filled. On the towpath of that day now runs the wide cement highway, between the old ditch and the new canal, which at this place fills the broad lowlands, forming a lake about three miles long, known as The Widewaters.

The little town, now containing about three hundred inhabitants, two general stores, a post office, and a pleasant residence street or

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1. L. E. Froom, The Prophetic Faith of Our Fathers, Vol. IV, p. 890.
 2. Review and Herald, Feb. 21, 1882, p. 126.
 3. Information taken from the Family Register in Edson's Family Bible. The Bible is in the possession of Edson's great-grandson, Walter Saxby, at the time of this writing (1972).
 4. A. W. Spalding, Footprints of the Pioneers, p. 77.
 5. J. N. Loughborough, in a letter to A. W. Spalding dated Aug. 2, 1921, p. 1.

or two, rises rather steeply from the canal and the main road. Long ago, in the early days before any railroad was built, Port Gibson was the main shipping point for grain and other produce from all the country, beginning at the Finger Lakes below and extending to the St. Lawrence; and even in the 40's there was much traffic. A deep ravine, with a small stream fed by springs, lies on the east side of the town, connecting with the old ditch, and here the water backed up to form The Basin.

There were three types of canal boat in those days, all mule drawn: the first was the freight boat, varying in size, and carrying all the way from twenty-five to a hundred tons of freight; the second was the line boat, which carried both freight and passengers, but with comparatively poor accommodations for the latter; the third was the packet, devoted wholly to passengers, with provision for both eating and sleeping. Naturally the packet overtook a line boat, the towline of the latter was dropped, allowing the packet to speed by, and then the line boat picked up its rope again.⁶

On May 21, 1839, Effa Edson died. Three children had been born to Hiram and Effa. Their first born was a son, George W., born on October 17, 1831, in Ontario County. He was followed by two sisters, Susan Frances on March 10, 1833, and Belinda Adelaide on March 14, 1835. These two girls were also born in Ontario County. It was only a few short months after his first wife died that Edson remarried. Once again his children would have a mother. On October 10, 1839, Esther Marier Persons became Mrs. Hiram Edson. The service was performed by "Rev. Mr. Ralph Bennet" in Manchester, Ontario County, New York. Esther was ten years younger than her new husband. She was born August 8, 1816, in Onondaga County, New York.⁷

The story that has generally been accepted by recent Adventist historians is that about 1839, Edson, while holding the office of steward in the Methodist Church in Ontario County, accepted the second advent doctrine.⁸ These facts are based upon the recollections of Elder P. Z. Kinne in a letter of January 21, 1930, to Elder T. E. Bowen.⁹ This makes it a second hand account written nearly

6. A. W. Spalding, op. cit., pp. 75, 76.

7. All taken from the Family Register in Edson's Family Bible.

8. see: L. E. Froom, Prophetic Faith of Our Fathers, Vol. IV, p. 890; W. A. Spicer, Pioneer Days of the Advent Movement, pp. 218, 219; Pioneer Stories Retold, p. 25; SDA Encyclopedia, "Hiram Edson," p. 364.

9. Review and Herald, May 9, 1940, p. 9. In an attempt to locate the original of this letter, I wrote to Elder Bowen's son. In his reply dated Dec. 2, 1971, he said that all of his father's papers had been disposed of except those needed to settle the estate. Probably no complete copy of Elder Kinne's letter now exists--only those parts quoted by Elder Spicer.

fifty years after the death of Hiram Edson by an old acquaintance of Edson's.¹⁰

As near as I have been able to judge the facts, I think that ~~it~~^{it} is impossible to say that Edson accepted the Advent doctrine as early as 1839. I think rather that he accepted it sometime in 1843.

It is a well established fact that as early as 1839, the Millerite movement was still small.¹¹ However, if you wait until 1843, it is much easier to assume that out in central New York, Edson might have become a Millerite at that time. As one pages through the volumes of the two prominent Millerite journals, The Signs of the Times, and Expositor of Prophecy, and The Midnight Cry, it becomes very obvious that there wasn't much being done by the Millerite Adventists out in central New York before the summer of 1843.

However, on May 7, 1843,¹² at a conference of Millerite Adventists being held in New York City, the following resolution was passed:

In consideration of the state of affairs, touching the subject, and the numerous and pressing calls in Central and Western New York, we would recommend that measures be taken to present the claims of Christ's speedy coming throughout that populous region; this we apprehend can best be accomplished by opening a book room, and commencing a weekly paper at some important point, by which means a flood of light may be diffused throughout that region. The city of Rochester, ~~struggles~~^{struggles} us the most eligible. We would suggest, also, that connected with these facilities, lecturers be enlisted to give the alarm throughout the whold field.¹³

Following this, the Midnight Cry of June 8, 1843, carried a notice that Joshua V. Himes and the big tent would be in Rochester, beginning June 23, 1843. Charles Fitch and T. F. Barry were also to be there. They were going to

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10. It is interesting that A. W. Spalding, who wrote the 4 volume set Origin and History of Seventh-day Adventists, never mentions the story of Edson as a Methodist steward accepting the Advent doctrine in 1839--though he must have been acquainted with the story. In his book Footprints of the Pioneers, Spalding quotes elsewhere from Spicer's book, Pioneer Days of the Advent Movement. Thus Spalding was acquainted with the book that contains this story about Edson, and yet for some reason Spalding chose not to use the story.
 11. See F. D. Nichol's, The Midnight Cry, for a full account of the growth of the Millerite movement. Especially see Chapter 5, "Millerism Spreads to the Great Cities."
 12. The Signs of the Times, and Expositor of Prophecy, May 10, 1843, p. 75.
 13. Ibid., May 17, 1843, p. 85.

establish a book depository to sell books, and begin publishing a paper, The Glad Tidings of the Kingdom at hand. This paper was to be started June 20, and would be continued as a weekly for thirteen weeks, "if time continues."¹⁴

The meetings did begin in Rochester as scheduled on June 23, and continued until July 7, in the big tent. During that time twenty one lectures were given. Then Himes took the tent and moved on, and Fitch and Barry continued the meetings in a rented hall.¹⁵

After this there are regular reports of the work progressing in and around the city of Rochester. Of course Edson isn't mentioned, but since his home at Port Gibson was only some 30 to 40 miles from Rochester, it is much easier to assume that he became an Adventist during this first big thrust of Millerism in the Rochester area than at some earlier time when there was no work in his area.

It is also interesting to note that in the fragment of the Edson Manuscript¹⁶ on his life, though he deals with the Great Disappointment of October 22, 1844, he doesn't mention the first disappointment of the Spring of 1843. Apparently he didn't go through that one. Edson speaks in the manuscript of "the new doctrine,"¹⁷ and as one reads Edson's account, the impression is gained that Edson was a relatively new convert to the Millerite position. From reading this account, one doesn't get the idea that Edson was an Adventist for five years before October 22, 1844.

However, I think that the best evidence that Hiram Edson became a Millerite in 1843 is the testimony of his own daughter. To my knowledge, this account has not been used by Adventist historians. Why they have not accepted this version, I do not have any idea. In a letter to the Review and Herald, Mrs. Viah Ophelia

14. The Midnight Cry, June 8, 1843, p. 89.

15. Ibid., July 20, 1843, p. 173.

16. A fragment of an autobiographical account by Hiram Edson. This undated manuscript is located in the Advent Source Collection at Andrews University, Berrien Springs, Michigan.

17. Edson Ms., p. 5.

Edson Cross stated:

I was born about the time my parents accepted the advent doctrine under the preaching of William Miller in 1843.¹⁸

She was born June 2, 1843,¹⁹ just a few short weeks before the opening of the Millerite meetings in Rochester. This falls into line much better with the account of Edson's conversion to Millerism that appears in his obituary.

He (Edson) was early connected with the Adventist body, having a rich experience in connection with the movement of 1843-4.²⁰ (*italics mine*).²¹

It is interesting that William Miller was not preaching during the summer of 1843. As early as the issue of March 21, 1843, the Midnight Cry reported that Miller was sick.²² On through the summer there were reports in the paper of Miller's illness. The first report that I could find of Miller being away from home again, was a report of his being in Philadelphia in the September 7, 1843, issue of the paper.²³ So it is obvious that if Edson was converted by Miller's preaching, it wasn't during the summer of 1843. However, in late November of 1843, Miller visited Rochester,²⁴ and during his stay there he lectured for ten days before going on to Buffalo, New York.²⁵

Based on the above, I have had to conclude that Hiram Edson accepted the Advent doctrine sometime after the first disappointment in the Spring of 1843-- and even more exactly, after the big tent was brought to Rochester in June of 1843, by Joshua V. Himes. If Edson's daughter was correct that Edson was con-

18. Review and Herald, April 1, 1920, p. 22.

19. Review and Herald, Nov. 8, 1923, p. 22.

20. Review and Herald, Feb. 21, 1882, p. 126.

21. L. E. Froom states in his book Prophetic Faith of Our Fathers, Vol. IV, p. 890, that Edson was converted at a three week Millerite revival, and cites Edson's obituary as his footnote. However, Edson's obituary (R & H, Feb. 21, 1882, p. 126) doesn't give those facts. Since Froom accepts the 1839 conversion story. (Prophetic Faith, IV, p. 890), it is obvious that he couldn't have reference to the series of meetings held by J. V. Himes in Rochester in the summer of 1843. Where Froom got his information from is unknown.

22. The Midnight Cry, Mar. 31, 1843, p. 81.

23. Ibid., Sept. 7, 1843, p. 23.

24. Ibid., Nov. 23, 1843, p. 6.

25. Ibid., Dec. 14, 1843, p. 145.

verted by the preaching of William Miller himself, then he must have been converted in November of 1843. However, Edson could have heard the Advent doctrine directly or indirectly from the meetings held by Himes in Rochester, during the summer of 1843, and accepted the truth then. He then could have gone to hear William Miller preach in Rochester in November of that year. How exact his daughter's knowledge was as to the very precise details might be open to question, but I think that she most certainly was correct in placing her father's conversion to Millerism sometime in 1843.

It is possible that in 1839 Edson could have been a steward in the Methodist Church in Ontario County, New York (the county where his Port Gibson home was located), though the further details that Elder Kinne gave as to it being that year that Edson was converted to Millerism, I think have been shown to be incorrect. In fact, it may even be reasonable to suggest that Elder Kinne did remember Edson mentioning the year 1839--not as the date of his conversion to Adventism, but as the date of the death of his first wife and the year of his marriage to Esther Edson (the wife that Elder Kinne would have known). Through the years Elder Kinne remembered two things: the date, 1839; and the story of Edson's conversion. Then as an old man, when Kinne wrote the account out for Elder Bowen, he put the two together. Thus, an ^{inaccurate} ~~inaccurate~~ date for Edson's conversion came to be given through the faulty memory of an old man who forgot what event Edson had actually told him occurred in 1839. It is true that something important did happen in Edson's life in 1839, and it is very possible also that Edson did hold the office of steward in the Methodist Church at the time of his conversion to Millerism, but the two facts shouldn't be linked together, as far as I can tell from the historical evidence available.

After Hiram Edson remarried, three girls were born to join the family. Hiram and Esther's first daughter was born June 5, 1841. They named her Viah Ophelia. However, she only lived about one year, having died on June 26, 1842. It wasn't long before another daughter was born to them on June 2, 1843. Either to ease their sorrow, or because they liked the name, they also named this little

girl Viah Ophelia. Their last daughter was born on July 30, 1856, in Hannibal, Oswego County, New York. They named her Lucy Jane.²⁶ By the time little Lucy was born, her three oldest brother and sisters had already married and left home, or would do so in a few months. Even her sister Viah Ophelia was almost thirteen when Lucy was born.

This was Edson's family, one son and four daughters who grew up and ^{had} children of their own.²⁷

26. All taken from the Family Register in Edson's Family Bible.

27. For as complete a Family Tree as I have been able to reconstruct, see Appendix A.

III. Being A Millerite

Hiram Edson's religious experience as a Millerite was very remarkable. As we shall soon see, it was marked by some very singular manifestations of the power of the Holy Spirit. Edson's experience certainly is an outstanding testimony to the power of God working through the life of a consecrated Christian.

According to Edson's own testimony, one of these experiences helped to convince him that this new doctrine that he had accepted was of God.¹ Unfortunately the first few pages of the Edson Manuscript² are missing, so we have to break into the middle of the story as Edson is telling it.

In this incident of my experience I also learned an additional lesson, namely, that God was ready and willing to hear and answer prayer for the sick, and to stretch forth his hand to heal and raise them up, and restore them to health. Since which time, I have shared in, and witnessed many incidents of like character.

The next morning the physician came to visit his patient, and to his great astonishment met him out of doors walking up and down the lane, praising God with a loud voice. He gazed and listened with wonder and astonishment at the narration of what God had wrought. Pale and trembling he returned home, relating what he had seen and heard; his residence being but a few doors from the church where the lectures were given.

When Monday evening came (both?) our (families?) went to the prayer meeting, appointed the night before at the close of the lectures. The meeting house, though large, was filled to overflowing as it had been during the lectures. It was judged best to have a short sermon, and then a season for testimonies. The brother who had been healed, and myself, bore our testimonies; what God had wrought for us; which had its influence on the minds of the congregation. Before the close of the meeting, our preacher very hesitatingly gave a faint invitation, that, if there were any in the congregation who felt like seeking the Lord, and desired prayer

1. Edson Ms., p. 5.

2. For a complete copy of the Edson Manuscript which is referred to several times in this paper as well as letters of affidavit as to its authenticity, see Appendix B.

for them, if they would make it manifest by rising on ~~their~~^{their} feet we would engage in prayer for them; when some eighty at once arose, without being urged. And thus I saw literally fulfilled, what was presented before me the night before, when in prayer before the manger. But the voice which said, "Go talk the truth to your neighbors, and fellow men," and my promise to do so, was lost sight of, and did not come into mind.³

Apparently speaking of the same incident, Elder P. Z. Kinne fills in a few more of the details. However, instead of having Edson praying in the barn, Kinne has it happening in Edson's living room when the voice is heard. In either case, the majority of the details are quite similar, and most probably it is the same occurrence that each account refers to.

One evening, at the close of his work, Brother Edson entered his house, and sat by the fire, as it was chilly. It seemed as though by an audible voice the conviction came, "Go heal thy sick brother." There was a neighbor, very ill, whose case had been given up by the doctor. Startled, Edson thought, "The day of miracles is past." At once he was plunged into a terrible experience of darkness. In distress he appealed to the Lord to save him from ruin. "Go, heal thy sick brother," came again. In response, he said, "Anything, Lord, to save me from this predicament."

Then all was normal. He pulled on his boots, and made his way to the man's house. There the family, fatigued, had lain down to rest and had fallen asleep. The candle had burned down so that only a flickering light was left. By it Brother Edson made his way to the bed, and, laying his hand upon the man, said, "Brother, the Lord Jesus make you whole." Immediately the man rose to his feet and walked the floor, praising the Lord.

This aroused the family, who came into the room to see what caused the commotion. Brother Edson said to the man, "You are enjoying something that I am not; and I want to share it with you." So they bowed in prayer, and the Holy Spirit's presence was so manifested that some of the family were converted. Then Brother Edson went home, and the family retired.

In the morning the healed man went out to the roadside to cut wood. The doctor drove up, and, recognizing him, called him by name, saying, "Is that you? How is this? I expected to find you dead!" "I am a well man," his former patient replied; "the Lord has healed me." The doctor drove on. The day passed.

When the time came to go to the evening meeting, Brother Edson hitched up his team, took his family and the healed man, and drove to the meeting. The church was filled to about its capacity. The pastor gave a short discourse without any apparently emotional appeal. Following this, opportunity was given for testimonies. Several responded, including the

3. Ibid., pp. 5-6.

the healed man. Then speaking in ordinary tone of voice, the pastor said, "If there are present those who desire special prayer in their behalf, please stand." Immediately the whole congregation was on its feet. There followed a revival which continued for three weeks, and many were converted.⁴

This certainly must have been a remarkable experience, but as we shall see, it is not the only time that Edson is a witness to the remarkable power of God. Edson continues his narrative in the Edson Manuscript by saying,

I was endeavoring to walk carefully before the Lord. I did not want to loose the victory, the liberty, and freedom I had been sharing. But notwithstanding all my efforts darkness was stealing over me; the heavens became as brass, and I could find no answer from God-- I knew not why, until I sought the Lord in persevering secret prayer, and, in earnest, to know what intervened and hid his face from me. At length while in prayer in the forest my mind was carried back to the voice which said, "Go talk the truth to your neighbors," which I had promised to do, and that I could not share the light of his countenance, or freedom of his spirit, until I lifted that cross and discharged that duty. This seemed the heaviest cross which had ever been presented for me to lift. It seemed more than I could consent to do; but no relief came, till, at length, I consented to make the effort. And not until I reached the third family did much victory or freedom return to me, but here the cloud seemed to break, and old and young, the grey-headed and youth, were melted to tears; expressing their desire for saving grace. As I moved forward in this work day times; and attending the evening meetings; for they were protracted, until it was claimed that between three and four hundred professed conversion, the cross grew lighter, or, my strength increased in bearing it. There was one family I had passed several times without calling on them. The head of the family was dissipated, and I thought it would be but casting pearls before swine; so I passed them by.

After laboring as above, night and day, I became worn and felt I needed rest. I decided not to attend meeting that evening, also, not to make any more calls but go directly home and obtain rest. On passing the above named house I was stopped in the road opposite the house, by some unseen power, and could not make progress. I knew not what was the cause, and began to ponder whether it was duty to enter the house. While thus waiting a shadowy form in human shape stood before me, and led toward the house, at which I said, Can there be duty to call here? The form repeated the lead toward the house twice, or thrice, and I followed, gathering

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4. Elder Kinne's account of this happening is quoted by W. A. Spicer in Pioneer Days of the Advent Message, pp. 219, 220. It may be from this report by Elder Kinne of a three week revival following that evening meeting, that L. E. Froom has decided that Edson was converted at a three week series of meetings (see above, p. 7, footnote 21). This is the only reference to Edson being associated with a three week series of meetings that I have found.

assuredly that the Lords' angel was accompanying me and leading me in the way I should go. I entered the house, was received kindly, had a free time talking and praying with them, learned that they were back-sliders, and were desiring to return unto the Lord. The above revival and ingathering of souls, being the result and legitimate fruit of the above lectures, was additional evidence that this new doctrine was from heaven; for it is a good tree that brings forth good fruit. "A corrupt tree cannot bring forth good fruit."⁵

During the "seventh month movement" which ended on October 22, 1844, Hiram Edson tells the following incident that happened.

During what is called the seventh month movement, in 1844, myself and several other Brn. were engaged in circulating publications on the coming of Christ, day times, and holding meetings at my own private house evenings. As we were about to commence our evening meeting on one occasion, a two horse waggon load of entire strangers came; and after preparing seats for them we commenced our meeting by singing, "Here o'er the earth as a stranger I roam, Here is no rest, is no rest."⁶ It was sung with the spirit and with the understanding, and the spirit which accompanied the singing gave to it a keen edge, and before the hymn was sung through, the entire company of strangers were so deeply convicted, that rather than bear the reproach of being convicted, or converted at a Millerite meeting, they all started to leave the house. One man and his wife succeeded in getting out of doors; but the third one fell upon the threshold; the fourth, the fifth, and so on, till the most of the company were thus slain by the power of God. And such agnozing cries and pleading for mercy, is not often witnessed. Some thirteen, or more, were converted before the meeting closed. The man and his wife who left the house labored hard to persuade the rest of their company to leave at once for home; but not succeeding, and rather than remain through the meeting they went home on foot in a dark night, a distance of five, or six miles, carrying a child a year old. But this was not their heaviest burden. Their conviction was too deep to be easily shaken off; they were back again at the next evening meeting and found pardon, and peace in believing. And, "so, mightily grew the word of God and prevailed."⁷

Elder Kinne also related a story of an Adventist meeting shortly before October 22, 1844, at which Edson was involved.

One evening a two-horse wagonload of people drove into my yard from a distance of four or five miles. After unloading, they put out the team. When the time arrived for opening the meeting, the man in charge announced a hymn of an ordinary character, and when they began to sing, before a prayer was offered or an exhortation given, the Holy Spirit came in such power that some who came in that load were convicted of sin and requested prayers. The manifestation was so marked that several at a time were on

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5. Edson Ms., pp. 6-7 (all sic.).
 6. See Appendix C for a full copy of this hymn as well as a bibliography of some SDA Hymnals it has appeared in.
 7. Edson Ms., pp. 7-8 (all sic.).

their knees, pleading for pardon.⁸

So we can see that the Spirit of God was moving mightily in those days. Hiram Edson was one who was close to God and was used by God, having seen the mighty moving power of God manifested on several occasions. It is no wonder that Hiram Edson was the leader of the Adventists in the Port Gibson area, and that they often gathered at his home for their meetings.⁹

There were two other men in the area that were leaders of the Adventist group, Dr. Franklin B. Hahn (fl. 1844-1853), and Owen R. L. Crozier¹⁰ (1820-1913). According to Crozier's autobiographical account which appeared in print ten years after his death, Crozier had first heard the Advent message in the winter of 1842 to 1843. He accepted it and in the latter part of 1843 he went to Canandaigua, New York, in an effort to find a place to preach the message of the Second Advent. There, Dr. Hahn, who served as the president of the village corporation, helped Crozier to secure the town hall for a series of lectures. In the summer of 1844, Hahn and his wife, as well as some others in the area, were baptized as the result of Crozier's labors.¹¹

Port Gibson being only a few miles from Canandaigua, it was only natural that Edson would become acquainted with Hahn and Crozier. Though Edson isn't mentioned, the following account by Crozier of happenings in the area is of interest, since quite likely Edson was involved in them also.

The next summer (1844) we had a large campmeeting on the east side of Canandaigua lake. . . . After the campmeeting we had frequent meetings in the village and many other places nearby. My time was wholly occupied in the work. I published THE DAY DAWN. . . . Dr. Hahn requested me to make his home my home when at Canandaigua. He was a good student of the Bible. . . .

Our church at Canandaigua met in Dr. Hahn's house. Our meetings were devotional and for Bible study. A circuit was formed for regular preachings:

8. W. A. Spicer, Op. cit., pp. 220, 221.

9. A. W. Spalding, Origin and History of Seventh-day Adventists, Vol. 1, p. 97.

10. Sometimes spelled "Crosier."

11. The Daily Messenger, Nov. 22, 1923, p. 22.

Canandaigua Port Gibson, 13 miles away, and Rochester, 30 miles away.¹²

In The Midnight Cry of August 8, 1844, there appeared the following announcement for a campmeeting:

Canandaigua, N. Y.--CAMP MEETING, Doctor F. B. Hahn has kindly tendered the use of grounds on his farm about three miles from the village, on the east side of the lake. The grove selected is a very pleasant one, containing a large spring of excellent water. The meeting will commence Tuesday, Aug. 20, and continue over Sabbath. Elders T. F. Barry and J. Marsh will attend, and Elder Elon Galusha is expected.¹³

The following report of the campmeeting was sent by Crozier to the editor of The Advent Herald and Signs of the Times Reporter:

Dear Bro. Himes,--We held our Camp meeting at Canandaigua, as resolved upon at Scottsville. This is a field that had scarcely felt the sickle; but God's servants have reaped to his praise, their joy and the people's good; and there is now in Canandaigua a band who meet three times a week to pray and talk of the "blessed hope" which we believe will soon be changed into a glorious fruition. The good Lord in his bounty, far exceeded our most sanguine expectations. The brethren and sisters came together from different and distant places with happy heart, strong faith, and buoyant hopes of soon entering the kingdom. Bro. Barry came with tents and a large company from Rochester, whose all seems consecrated to the cause of our coming King. The lecturers generally spoke "in demonstration of the spirit and power." While the Holy Ghost moved to speak and hear, the truth seemed like "apples of gold and pictures of silver."¹⁴

Though there is no actual proof to support it, I think that it would be safe to at least assume that Hiram Edson attended this campmeeting held on Dr. Hahn's farm in August of 1844. It should also be pointed out that while Crozier stayed with Dr. Hahn when in Canandaigua, it was the Edson farm that he called "home" when he was in Port Gibson.¹⁵

With all this background, it doesn't seem strange at all that God would communicate the truth about the Sanctuary Question to Hiram Edson. Edson was a man that had had a remarkable Christian experience after receiving the message of the Second Advent. He was also a man that was totally committed to God, and one that God could count on to relay this new and wider view of the work of Christ in the Heavenly Sanctuary to those disappointed Adventists after October 22, 1844.

12. The Daily Messenger, Nov. 22, 1923, p. 22.(all sic).

13. The Midnight Cry, Aug. 8, 1844, p. 32 (all sic.).

14. The Advent Herald and Signs of the Times Reporter, Oct. 2, 1844, p. 67.

15. Edson Ms., p. 10.

And so we come in our story to that day when all the Millerite Adventists expected to see Christ return to earth--October 22, 1844.

IV. The Day Christ Didn't Come

Hiram Edson was only about two months short of being 38 on the day that he expected to meet his Lord--October 22, 1844. He had apparently done all in his power to get his neighbors ready to meet Christ also. This fall his granary stood nearly empty, for his corn had not been husked, but stood yet in shocks in the field.¹ Corn wasn't going to be needed where he was going, at least not this world's corn. It was better to spend the time proclaiming the message of the Second Advent than husking corn.

The account of Edson's activities on October 22, 23, 1844, generally have two sources. There is Edson's own account found in the Edson Manuscript. There is also the account given by Elder J. N. Loughborough who says he got it from Edson. Earlier Adventist writers tended to follow Loughborough's account, but since the Edson Manuscript came to light, there is now a tendency, naturally, to favor it.² Some writers have attempted to correlate the two accounts³ (which differ), though in a few instances this appears to be utterly impossible.

The unfortunate thing is, that Loughborough himself can't be relied upon for the facts, for he tells the story in different ways on different occasions.⁴

1. A. W. Spalding, Origin and History of Seventh-day Adventists, Vol. 1, p. 99.
2. The earliest reference that I could find to the Edson Manuscript was an article by A. W. Spalding in The Youth's Instructor of Mar. 8, 1910, "Light on the Sanctuary"--("Adapted from the Manuscript of Hiram Edson"). Portions of the manuscript appear to have first been printed in the Review and Herald, June 23, 1921, by Elder H. M. Kelley in an article entitled, "The Spirit of 1844." Kelley had obtained a copy of part of the manuscript from Edson's daughter, Mrs. Viah Ophelia Edson Cross.
3. L. E. Froom in Prophetic Faith of Our Fathers, Vol. IV, pp. 877, 879, 881, attempts to correlate Edson's and Loughborough's accounts--taking Edson's over Loughborough's when the two disagree. A. W. Spalding in his Origin and History of Seventh-day Adventists, Vol. 1, pp. 97, 99, 101, 396, 397, also attempts to correlate the two accounts, likewise favoring Edson's own account over Loughborough's when the two disagree.
4. In Appendix D I have given the story in Loughborough's own words the five different times that he tells it. You will readily see how many contradictions he has in his own telling of the story. I have tried to use the most common details in Loughborough's renderings to add details to Edson's own account of what happened at that time.

In this paper I will first give the account of what happened that day in Edson's own words, and then attempt to add the details that Loughborough gives to have a correlated story--similar to what other Adventist writers are now doing.

Passing over other like manifestations of the power of God, we glance at our disappointment at the tenth of the seventh month, 1844. Having the ~~the~~^{true} cry, Behold the Bridegroom cometh, on the tenth day of the seventh month, and, having been early taught by modern orthodoxy that the coming of the Bridegroom to the marriage would be fulfilled in the personal second advent of Christ to this earth, (which was a mistaken idea) we confidently expected to see Jesus Christ and all the holy angels with him; and that his voice would call up Abraham, Isaac, and Jacob, and all the ancient worthies, and near and dear friends which had been torn from us by death, and that our trials and sufferings with our earthly pilgrimage would close, and we should be caught up to meet our coming Lord to be forever with him to inhabit the bright golden mansions in the golden home city, prepared for the redeemed. Our expectations were raised high, and thus we looked for our coming Lord until the clock tolled 12. at midnight. The day had then passed and our disappointment became a certainty. Our fondest hopes and expectations were blasted, and such a spirit of weeping came over us as I never experienced before. It seemed that the loss of all earthly friends could have been no comparison. We wept, and wept, till the day dawn.

I mused in my own heart, saying, My advent experience has been the richest and brightest of all my christian experience. If this had proved a failure, what was the rest of my christian experience worth? Has the Bible proved a failure? Is there no God,--no heaven,--no golden home city,--no paradise? Is all this but a cunningly devised fable? Is there no reality to our fondest hope and expectation of these things? And thus we had something to grieve and weep over, if all our fondest hopes were lost. And as I said, we wept till the day dawn.

A second glance over past experience, and the lessons learned, and how when brought into strait places where light and help was needed by seeking the Lord he had answered by a voice and other ways, I began to feel there might be light and help for us in our present distress. I said to some of my brethren, Let us go to the barn. We entered the granary, shut the doors about us and bowed before the Lord. We prayed earnestly; for we felt our necessity. We continued in earnest prayer until the witness of the Spirit was given that our prayer was accepted, and that light should be given, our disappointment be explained, and made clear and satisfactory.

After breakfast I said to one of my brethren, "Let us go and see, and encourage some of our brn." We started, and while passing through a large field I was stopped about midway of the field. Heaven seemed open to my view, and I saw distinctly, and clearly, that instead of our High Priest coming out of the Most Holy of the heavenly sanctuary to come to this earth on the tenth day of the seventh month, at the end of the 2300 days, that he for the first time entered on that day the second apartment of that sanctuary; and that he had a work to perform in the Most Holy before coming to this earth. That he came to the marriage at that time; in other

words, to the Ancient of days, to receive a kingdom, dominion, and glory; and we must wait for his return from the wedding; and my mind was directed to the tenth ch. of Rev. where I could see the vision had spoken and did not lie; the seventh angel had began to sound; we had eaten the little book; it had been sweet in our mouth, and it had now become bitter in our belly, embittering our whole being. That we must prophesy again, etc., and that when the seventh angel began to sound, the temple of God was opened in heaven, and there was seen in his temple the ark of his testament, etc.

While I was thus standing in the midst of the field, my comrade passed on almost beyond speaking distance before missing me. He inquired, "Why I was stopping so long?" I replied, "The Lord was answering our morning prayer, by giving light with regard to our disappointment." I talked these things to my brethren.⁵

Now if we correlate this story with what Elder Loughborough says happened (see Appendix D), we would have to add the following details.

On the morning of October 23, 1844, it was O. R. L. Crozier that was Edson's companion as he was crossing the field. After receiving this impression, Edson and Crozier returned home and prayed for further light--not yet fully understanding the new concept of the sanctuary that Edson had been impressed with. After earnest prayer, Edson set his Bible on the table and allowed it to fall open in the hopes that it would shed some new light on their still partially darkened minds. It fell open between Hebrews 8 and 9. Edson remarked that though he had read those chapters literally a hundred times before, he had never seen it in this light before. These chapters, plus the insight gained in the cornfield, formed the basis of the investigation into the new view of the Sanctuary. For the next months, Edson, Crozier, and Hahn studied this view to gain a clear view of the sanctuary and what actually happened on October 22, 1844.

There are other independent accounts about certain facets of our story of what happened on October 23, 1844, which I should like to mention. One account says that Crozier claimed to have gone out riding horseback to meet with other Adventists on the morning of October 23, 1844. The account goes as follows as related by Elder J. W. Hofstar who met Crozier in 1904 in Grand Rapids, Michigan:

I then asked him, "Were you interested in the early advent movement, and did you pass through the experience and disappointment of 1844?" To

this Brother Crosier replied, "Yes, I did; I passed through it all. I shared its grief and its distress, and I was present in that all-night prayer meeting and Scripture study held after the disappointment. When the light came concerning the temple in heaven, showing that this had been the object of the prophecies which we thought referred to the return of Jesus and the cleansing of the earth by fire, what a joy this light was! Very early in the morning I was on horseback going from place to place to tell the good news and to cheer those whom I could reach.⁶

The question is, how reliable is this account? It wasn't until about 1945 that Elder W. A. Spicer had J. W. Hofstar write out what Crozier had told him back in 1904 after an evening evangelistic meeting in Grand Rapids, Michigan. Crozier would have been about 84 at that time, and so it is an old man's recollection of what had occurred 60 years before in 1844. To make the story even less reliable, it was another 40 years before Elder Spicer had Elder Hofstar write out what Crozier had told him. Thus this story that appeared in the Review and Herald in 1945 is an old man's account of another old man's recollections of what had occurred a century before. Needless to say, a person would have valid grounds to question the accuracy of this account.

I think that it is reasonable to assume that Edson, Crozier, and Hahn would have spent some time in Bible study getting the true Bible basis for their new view of the sanctuary before going out to tell others. That Crozier did go by horseback to tell others what they had learned at a later date--even possibly on the morning of October 24, I could accept, but I don't think that he did it on the morning of October 23. In fact, a careful study of what the story says--assuming that we accept it as being accurate, is: "I was present in that all-night prayer meeting and Scripture study held after the disappointment." (italics mine). That must have been on some other occasion than the night of October 22, 23, for Edson says that they spent the rest of that night after midnight weeping until sunrise.⁷ Certainly they weren't having much of a Scripture study then--they were too disappointed. That soon after receiving the new light on the sanctuary there was an all night prayer and Scripture study would be very likely.

6. Review and Herald, Mar. 29, 1945, p. 5.

7. Edson Ms., p. 8a.

Then on the morning after that, Crozier could very easily have gone out to those in the area with the new message on the sanctuary--now based on the Bible. I definitely though must discount the story that Crozier went out on horseback on the morning of October 23, 1844.⁸ Unfortunately, Crozier's autobiographical account in The Daily Messenger doesn't state exactly what he was doing on these days in question, so it can't help us settle this question.

8. To my knowledge, the article in the Mar. 29, 1945, issue of the Review and Herald, which is quoting Elder Hofstar's story about what Crozier had told him in 1904, is the only basis for the account of Crozier going out on horseback on the morning of Oct. 23. If there is any other basis for this story, I was unable to locate it in the amount of time I had for researching this paper.

V. The New Position on the Sanctuary Gets Into Print

As mentioned in the last chapter, the trio consisting of Hiram Edson, Dr. F. B. Hahn, and O. R. L. Crozier studied the new doctrine of the sanctuary¹—probably over the next several months as time permitted. They were attempting to test the new idea against the Scriptures, and to root it firmly on a Bible basis.

There really isn't a crystal clear picture of what happened in the month's following the tenth of the seventh month up until the time Crozier published his article entitled, "The Law of Moses" (about the sanctuary) in the Day-Star Extra of February 7, 1846. What we shall attempt to do in this chapter is to sift through the available data and arrive at some conclusions as to what happened during those approximately fifteen months between October of 1844, and February of 1846.

It seems to have been generally accepted until the unearthing of the Edson Manuscript, that the first printing by the group on the sanctuary was that Day-Star Extra. However, Edson gives the following details of what happened after the disappointment of October 22:

In those days I was closely associated with O. R. L. Crozier, and Dr. F. B. Hahn, Crozier making his home with me a portion of the time. He examined the Bible on the subject of the sanctuary. F. B. Hahn, and myself, was connected with Crozier in the publication of the paper called, "The Day Dawn." Br. Hahn and myself, held a consultation with regard to the propriety of sending out the light on the subject of the sanctuary. We decided it was just what the scattered remnant needed; for it would explain our disappointment, and set the brethren on the right track. We agreed to share the expense between us, and said to Crozier, "Write out the subject of the sanctuary. Get out another number of the Day Dawn, and we will try to meet the expense." He did so, and the Day Dawn was sent out bearing the light on the sanctuary subject. It fell into the hands of Elders James White, and Joseph Bates, who readily endorsed the view; and it was shown in vision to be light for the remnant. This number of the

1. Edson Ms., p. 10.

Day Dawn opened a communication between us and these Eastern brethren.²

It is now completely accepted by Adventist scholars that sometime previous to the Day-Star Extra ^{of} ~~the~~ February 7, 1846, there appeared an exposition on the sanctuary in the Day Dawn of Canandaigua, New York. In this chapter I would like to open the whole question up for investigation by pointing out a few facts. Of course, since there are no known copies of Volume I of the Day Dawn in existence, it is hard to settle such a question to the satisfaction of all. Until that volume is discovered, there is always the distinct possibility that my conclusions are wrong. ~~Still, I should like to submit the following facts for the~~ reader's consideration as I think that these facts which follow have a bearing on this discussion.

Two things ~~that I found~~ very interesting are the two following notices that appeared in Millerite papers of that time. The first appeared in The Morning Watch (successor to The Midnight Cry), of April 3, 1845:

NEW PAPERS.--We have recently received several new papers, entitled "Day Dawn," "Voice of the Shepherd," etc. A short time will show, that we have n inspired "new messages."³

A. W. Spalding states that a similar notice appeared in the Day-Star of April 15, 1845, which read:

The first number of a new Second Advent paper has come to hand, called The Day Dawn, published at Canandaigua, N. Y., by Franklin B. Hahn, and edited by O. R. L. Crozier.⁴

This fact is recognized by Spalding, but he considers this to be the first issue of a reissue of the Day Dawn. He thinks it had been published originally prior to October 22, 1844, but was now being reissued beginning in March of 1845.⁵ Neither of these contemporary announcements give any hint that the copy of the Day Dawn that they had received was the resumption of a previously published paper. On the contrary, they both speak of it as a "new paper." I

2. Edson Ms., pp. 10, 10a, (all sic.).

3. The Morning Watch, April 3, 1845, p. 111.

4. A. W. Spalding, Footprints of the Pioneers, p. 82, Footnote 7; see also

5. Ibid., pp. 79, 81.

think that it is more than mere coincidence that both of these journals would speak of the Day Dawn as a "new" paper if ~~it~~^{it} were just a reissue of a previously published paper. Apparently then, at least from this contemporary evidence, the Day Dawn was first published sometime in March of 1845--contrary to the implication of Edson's remarks.

To be perfectly fair, we should also present what O. R. L. Crozier said in his autobiographical account that he wrote on his 83rd birthday on February 2, 1903.

After the campmeeting (previously referred to which was held in August of 1844) we had frequent meetings in the village (Canandaigua, N. Y.) and many other places nearby. My time was wholly occupied in the work. I published THE DAY DAWN. . . . Dr. Hahn requested me to make his home my home when at Canandaigua. He was a good student of the Bible. . . .

(When) the 10th day of the 7th month, 1844, time passed, it became important to know what the cleansing of the sanctuary meant. Wm. Miller, who was in the old school theology and never got over it, had assumed the cleansing of the sanctuary meant the coming of the Lord, the judgment, the end of the world, the burning of the present earth and the ushering in of the new earth--all to come, practically, simultaneously. . . . Mr. Miller did not know what the sanctuary of Dan. VIII, 14, was. He inferred from Ex. XV, 17, that it was the land of Palestine. . . .

As early as 1845 we raised a protest against that obstinate fanaticism; against importing that (hardened) heart of Judeism (sic.) into those crowning days of the Christian system. Our study was put into an article of fifty (sic.) foolscap pages and published in 1846 in a large extra edition of the Day Star, published at Cincinnati, Ohio, by Enoch Jacobs, and widely distributed. The article was written at Dr. Hahn's house, he helped very materially in its preparation, and bearing a large share of the expense. . . .⁶

This would tend to corroborate Edson's implication that the Day Dawn was published prior to October 22, 1844. Remember, though, that this account by Crozier was written some sixty years after the event by an 83 year old man. While we are looking at the evidence for when the Day Dawn was published, let's notice what another Adventist historian has to say. Isaac C. Wellcome, who wrote a large volume on Adventist history in 1874 was a member of the Advent Christian Church--one of those descendants of Millerism that rejected the Sabbath, the new light on the sanctuary, and the Spirit of Prophecy. Here is what he says:

6. The Daily Messenger, Nov. 22, 1923, p. 22.

About this time (early 1845) several new papers were started, advocating divers strange and discordant views among which was the "Day Dawn," by O. R. L. Crozier. Some idea of these elements may be formed from what Mr. Miller related at the Albany Conference, that he had received seventeen different papers in one week, advocating opposite views, and all claiming to be Advent papers!⁷

There you have the evidence. There were two contemporary announcements that the Day Dawn began in about March of 1845, and there are the recollections of two old men that the Day Dawn was published before October 22, 1844. One of these old men says that it was published first after the campmeeting in late August of 1844--which means that it could only have been printed for two months or less before October 22, May I repeat that I have been unable to find any contemporary evidence to show that the Day Dawn was published prior to March of 1845.

Let's go on and look at some more information about that first article on the sanctuary before we try to form some sort of conclusion concerning this whole matter.

As we have seen, Edson stated that the article on the sanctuary was first published in the Day Dawn. He says that it was this article that got them in contact with the brethren in the East--namely James White and Joseph Bates.⁸ However, as I have shown, Crozier stated that the sanctuary article was first printed in an article of fifty foolscap pages that he sent to the editor of the Day-Star, and came out in a "large extra edition" of the Day-Star.⁹ Obviously both can't be correct.

As we have noted in Appendix D, the accounts by Loughborough have the article on the sanctuary appearing around the first of January, 1846, in the

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7. I. C. Wellcome, History of the Second Advent Message and Mission, Doctrine and People, p. 399.
 8. Edson Ms., p. 10a.
 9. The Daily Messenger, Nov. 22; 1923, p. 22.

paper of Canandaigua, N. Y., which he calls either Day-Star or Day Dawn. I think frankly that he has Day Dawn in mind all the time, no matter what he says.

Is there any evidence that James White or Joseph Bates had any acquaintance with a sanctuary article in the Day Dawn? The answer is, no--I have been unable to find any.

Robert Haddock, in his monumental thesis on the development of the concept of the sanctuary among Adventists, tends to doubt that James White had seen an exposition on the correct understanding of the sanctuary in 1845. In spite of this, Haddock accepts the idea that the sanctuary truth was first written out in the Day Dawn.¹⁰ To point out the problem that he raises, I shall quote from his thesis:

The second letter by White to Jacobs (the editor of the Day Star) he wrote in September, 1845. In this letter he expressed his belief that Christ would come "before the 10th day of the 7th month 1845." He based his computations on his belief that the Midnight Cry "was the antitype of the trumpet blown in the 49th year (Lev. 25:8, 9.)" If this is so, then "this [i. e., 1845] is the 50th or Jubilee."

Of Isaiah 63:4 which speaks of "the year of my redeemed," White remarked,

The year of his redeemed, ^{or} the year in which he will redeem his people commenced when the atonement ended, and will not close till the waiting sons of the morning shall plant their glad feet in the golden streets of the city of God Hallelujah!

Thus, in September 1845, James White believed that the atoning work of Christ had finished on October 22, 1844.

The implications of this fact throw into question the statement by Hiram Edson that Crosier's original Day-Dawn article (published in the spring of 1845) fell into the hands of James White, and he quickly endorsed the views presented by Crosier. If White had received Crosier's article before September, 1845, he surely could not have made the statement that the atonement had "ended." In fact, judging by his published letters, there is not the least hint that White advocated the position of Crosier till after the Day-Star extra issue.¹¹

10. Robert Haddock, A History of the Doctrine of the Sanctuary in the Advent Movement, pp. 111, 112.

11. Ibid., p. 165.

Joseph Bates, likewise, makes no mention of the article in the Day Dawn, but he does highly recommend the Day-Star Extra issue,

But allow me first to recommend to your particular notice, O. R. L. Crosier's article in the Day Star Extra, for the 7th of February, 1846, from the 37th to the 44th page. Read it again. In my humble opinion it is superior to anything of the kind extant.¹²

It is interesting that Ellen White never mentions the Day Dawn, but does state that she was shown that the position of Crozier in regards to the sanctuary in the Day-Star Extra was correct.

The Lord shew me in vision, more than one year ago, that Brother Crosier had the true light, on the cleansing of the Sanctuary, etc; and that it was his will, that Brother C. should write out the view which he gave us in the Day-Star Extra, February 7, 1846. I feel fully authorized by the Lord, to recommend that Extra, to every saint.¹³

Though she is writing this in answer to an open letter addressed to her by Eli Curtis in Volume I, Numbers 10 and 11 of the Day Dawn,¹⁴ if there was ever an article in the Day Dawn prior to this on the sanctuary, she doesn't mention it. Apparently, though she was acquainted with the paper The Day Dawn, she knew of no article on the sanctuary in it.

In an early pamphlet on the sanctuary, Elder J. N. Andrews quotes from the Day-Star Extra article, though Andrews doesn't give the name of the paper he is quoting from, he does give the name of the author, O. R. L. Crozier.¹⁵ Whether Andrews considered the Day-Star Extra to be the first article on the sanctuary is not stated, but at least in 1853, when he wrote his pamphlet, he considered the Day-Star article of more importance than anything that might have been published earlier in the Day Dawn.

There are others who also state that the article on the sanctuary first appeared in the Day-Star. The first that I would like to mention is an article by Elder J. O. Corliss, in which he is speaking of the disappointment after October 22, 1844,

12. Joseph Bates, The Opening Heavens, p. 25.

13. White, E. G., "To Bro. Eli Curtis, New York City," A Word to the Little Flock, p. 12.

14. Ibid., p. 11.

15. J. N. Andrews, The Sanctuary and the Twenty-Three Hundred Days, p. 66.

But the people were not long left in this lamentable state. O. R. L. Crozier soon published in an extra of the paper called Day Star, an exposition of the sanctuary and its priesthood.¹⁶

This apparently isn't based on Loughborough's account, as Loughborough doesn't call it an "extra" that Crozier's article first appeared in.¹⁷

There is another account which probably would be independent of Loughborough's account. This one is by Elder W. C. White, one of James and Ellen White's sons. It is likely that this tradition came down from his parents.

Very soon after the passing of the time, the mind of Hiram Edson was impressed, as strongly as though by an audible voice, with the words, "The sanctuary to be cleansed is in heaven." He related this impression to a friend by the name of O. R. L. Crosier, an Adventist preacher who had passed through the disappointment. This group who were studying the sanctuary question lived in western New York.

Mention has been made of the vision given to Miss Harmon at Exeter, Maine, in February, 1845, in which she was shown the change of Christ's ministry from the first to the second apartment of the heavenly sanctuary. This view was a confirmation of the conviction of some that they had been correct in their exposition of the time passed typified by the "twenty-three hundred days," and that something of vital import had taken place in the autumn of 1844. But no one yet clearly understood the significance of the expression in Daniel 8:14, "then shall the sanctuary be cleansed."

The first few weeks in 1846 are memorable because of the appearances in the Day-Star published at Cincinnati, Ohio, of three important letters or articles:

1. January 24, a letter from Ellen Harmon, of Portland, Maine, relating her first vision of the travel of the advent people to the city, and a later view of the new earth.

2. February 7, an article by O. R. L. Crosier, entitled, "The Law of Moses!" The writer described the earthly sanctuary and its services, as given by Moses, and showed that it was a type, not of the earth, but of the sanctuary in heaven. He made it clear that the cleansing of the heavenly sanctuary, referred to by Daniel, was the antitype of the ceremonies of the Jewish Day of Atonement, when the high priest entered the most holy place as a part of the work of atonement.

3. March 14, a second communication from Miss Harmon, in which she related a vision given her "one year ago." This was her first view of the sanctuary, as we have already seen, at Exeter, in February, 1845, . . .

16. Review and Herald, August 11, 1904, p. 8.

17. See Appendix D. The quote from Loughboroughs, Rise and Progress of Seventh-day Adventists, which would be Loughborough's only account in print at the time of this article by Corliss, doesn't call it an "extra".

Although this vision had been given a year previous, it had not appeared in print until this time. Hiram Edson, O. R. L. Crosier, and those associated with them in New York, therefore, had not been influenced by it, in their study of the Scriptures. Yet almost immediately after the results of their study appeared, the vision was published.¹⁸

It is clear from this that to W. C. White, the first appearance of an article on the sanctuary was in the Day-Star of February 7, 1846, which was the Day-Star Extra.

To present the whole balanced picture, I must give one more testimony-- that of Edson's daughter. Obviously, like the one of W. C. White above, as well as that of J. O. Corliss, it is a second hand account. Since it is from the daughter of Edson that the Edson Manuscript belonged to, it would be natural that she would agree with her father's account. I should point out again that she was born in 1843, so was too young to remember these events first hand. Mrs. Viah Ophelia Edson Cross wrote,

They began to study the prophecies, and light on the subject of the sanctuary came to them, which fully explained the cause of the disappointment. O. R. L. Crosier then wrote the article mentioned in the Review a few month's ago.²⁰ He was at my father's, and finances being low and those interested in the message having used all their ready means in proclaiming the message, my mother sold her solid silver teaspoons and half of her large spoons to pay for having the article printed in the Day Dawn.²¹

Here then is the direct evidence bearing on this subject. Apparently it boils down to whether you want to accept Edson's account, or whether you want to accept Crozier's account and such other evidence as is available, as to when the article on the sanctuary was first printed. I think that what Loughborough says is too weak to help support either position.²²

18. Review and Herald, Mar. 28, 1935, pp. 8, 9.

19. Review and Herald, Nov. 8, 1923, p. 22.

20. She probably is referring to the 70th Anniversary Issue of the Review, July 31, 1919.

21. Review and Herald, Apr. 1, 1920, p. 22.

22. If Loughborough is really meaning the Day Dawn, even when he calls it the Day-Star of Canandaigua, his insistence that the sanctuary article first appeared early in 1846, or in January of 1846, would still negate the now accepted view that it appeared sometime in the spring of 1845, as the following accept: Spalding, Origin and History of Seventh-day Adventists, Vol. 1, p. 111; Froom, Prophetic Faith of Our Fathers, Vol. IV, pp. 901, 903; Haddock, History of the Doctrine of the Sanctuary in the Advent Movement, 1800-1905, p. 111; Nichol doesn't give a date, but accepts the Day Dawn article prior to the Day-Star Extra--see, The Midnight Cry, pp. 481, 482.

However, there is a bit more evidence that may help us place all of these happenings in correct perspective. Then, based on the evidence, I think that we will be able to draw some conclusions as to what happened, and in what order it happened. Let's notice the rest of Edson's own manuscript.

. . . The Day Dawn was sent out bearing the light on the sanctuary subject. It fell into the hands of Elders James White, and Joseph Bates, who readily endorsed the view; and it was shown in vision to be light for the remnant. This number of the Day Dawn opened a communication between us and these Eastern brethren. We appointed a conference of the scattered brethren to be held at my house, and invited these our Eastern brethren to meet with us. Br. W. made the effort to come; but his way was hedged up. Father Bates came on. His light was the seventh-day Sabbath.

From my understanding of the opening of the tabernacle of the testimony in heaven, and the seeing of the ark of his testimony, and a few lines I had seen from the pen of T. M. Preble, I had been looking at the subject of the seventh-day Sabbath and talking it to my Brn.²³

Let me add to this the second hand account given of this meeting by Elder Kinne, the acquaintance of Edson's whom we have already quoted, as given by W. A. Spicer in his book,

When the time came for Brethren Bates and White to start for the conference, Elder White was called to attend a funeral, which prevented his going. When Elder Bates arrived at Brother Edson's, they were entire strangers except by correspondence. Brother Edson did not know that he was a minister. But when the time came to open the meeting, out of courtesy they invited him to conduct it. Brother Edson told me that soon after he received the light on the sanctuary, he himself was impressed that the seventh day was the Sabbath, but without any conviction that it was important to keep it.

After the opening services Elder Bates stood, and drew from his pocket his Sabbath tract and began to read. Brother Edson was so interested in it and delighted with it, that he could scarcely keep his seat till Elder Bates finished. As soon as the reading was finished, Brother Edson was on his feet, and said, "Brother Bates, that is light and truth! The seventh-day is the Sabbath, and I am with you to keep it!"²⁴

In his 1910 account based on the Edson Manuscript, Spalding describes the conference thus,²⁵

23. Edson Ms., p. 10a.

24. W. A. Spicer, Pioneer Days of the Advent Movement, pp. 61, 62.

25. Apparently Spalding had more of the Edson Ms. available to him than now is in existence. ^{Froom} ~~From~~, in his booklet, Finding the Lost Prophetic Witness, p. 47, states that the Edson Ms. contained thirty pages when it was acquired for the Advent Source Collection. However, it now has only twelve leaves. In a letter from Elder Froom to this writer dated Nov. 3, 1971, he admitted that some of the pages had been destroyed (see Appendix E

So the brethren in western New York appointed a conference to be held at Brother Edson's house, and invited Brother White and Brother Bates to come. Both tried to come but Brother White could not get away, and only Brother Bates came from the East.

They had a good time studying the sanctuary question, and found joy together in this light God had given. But Elder Bates had another message. He talked to them about their duty to keep the seventh day as the Sabbath. One day he preached to them on the Sabbath question; showing them that God set apart the seventh day at creation for his holy Sabbath, and that it had never been taken away, only people had begun to keep Sunday, a heathen holiday, in its place.

When Elder Bates had finished, Brother Edson arose and said, "I thank God I have found a man who can stand up and say, 'seventh-day Sabbath.' I stand with you side by side."

Then Brother Crozier arose and said, "Better go slowly, brethren, better go slowly. Let us be cautious, and not step upon new planks until we know whether they will hold up or not."

"I have been studying the question of the Sabbath for a long time," answered Brother Edson, "and for my part I have put my weight on it, and I know it is a plank that will hold us up."

And Dr. Hahn said, "That's the truth," and his wife said, "It is the truth," and several others also at that time stood up for the Sabbath. But Brother Crozier rejected it,²⁶ and he became one of the strongest writers against God's law, and one of the bitterest opposers of the third angel's message.²⁷

Unfortunately, none of these accounts give us a date as to when this conference took place. They do give us enough details though, that we can fairly well date when it must have occurred. Since the Edson Manuscript, which as we have seen is the main source for stating that the sanctuary article first appeared in the Day Dawn, also implies that this conference was held shortly after the sanctuary article appeared, many have felt that this conference must have occurred sometime in the fall of 1845.²⁸ If, however, the conference wasn't held until the fall of 1846, then there would be no reason to feel that

for the complete Froom letter). Obviously in this account by Spalding, he must have been using materials from the pages of the manuscript that have since been destroyed.

26. This is obviously an error, for as we shall see, Crozier did keep the Sabbath for a short time. It is true that he later rejected it and wrote in opposition to it.

27. Youth's Instructor, Mar. 8, 1910, pp. 5, 6.

28. See Spalding, Origin and History of Seventh-day Adventists, Vol. I, p. 112.

White and Bates had to have received the sanctuary truth from the Day Dawn, but they could have learned it from the Day-Star Extra of February 7, 1846.

There are some pertinent questions that we might raise at this point. When did Bates accept the Sabbath? If Kinne is correct that Bates read "his" tract on the Sabbath, when did that tract appear in print? (Obviously Bates couldn't have read it at the conference before it was printed). When is the earliest extant evidence of Edson, Hahn, or Crozier advocating the Sabbath truth? Since White and Bates are linked together by Edson in his manuscript account, when did these two first meet, and were they working together in the fall of 1845? The answer to these questions may provide a clue as to when this conference was held.

It is very easy to find out that the tract by T. M. Preble on the Sabbath is dated March, 1845.²⁹ This was a reprint in tract form of his article in the Hope of Israel of February 28, 1845.³⁰

According to Froom, Bates got the Sabbath message first from reading Preble's article in the Hope of Israel.³¹ Thus, the Sabbath message first came to Bates in about March of 1845. Spalding has Bates then going up to meet with the group of Sabbath keepers at Washington, New Hampshire in May of 1845.³²

James White makes the following pertinent statement about Bates' activities in the years from 1845 to 1847:

In 1845, Elder Joseph Bates, then of Fairhaven, Mass., began to teach the Sabbath of the Bible, and several in Massachusetts, and Maine, embraced it as the fruit of his labors. He wrote and circulated gratuitously a small work upon the subject. By reading this little pamphlet, I was established upon the Sabbath, and began to preach it. This little work reached several in Connecticut, and with Bro. Bates' personal labors, brought over to the Sabbath a number in western New York and different parts of New England. . .

29. T. M. Preble, A Tract, Showing that the Seventh Day Should be Observed as the Sabbath Instead of the First Day; "According to the Commandment," p. 2.

30. L. E. Froom, Prophetic Faith of Our Fathers, Vol. IV, p. 952.

31. Ibid., p. 955.

32. A. W. Spalding, Op. Cit., p. 120.

In the autumn of 1847, Bro. Bates sat down to write a work of more than one hundred pages. . . . (the second edition of his Sabbath tract).³³

It would appear from this statement that in 1845, Elder Bates began to keep the Sabbath, and that he was teaching the Sabbath truth in Maine and Massachusetts prior to the publishing of his tract on the Sabbath. This tract appeared in August of 1846, entitled, The Seventh Day Sabbath, A Perpetual Sign.³⁴ Then, according to White's statement, Bates sent out copies of his tract free, and he also visited western New York and Connecticut, teaching the Sabbath truth.

This evidence is the first we have for Bates being in western New York after accepting the Sabbath.³⁵ Apparently he wasn't there until after his Sabbath tract had appeared in August of 1846. From this, it would seem that the earliest time that the meeting that Edson described as having been held at his place could have been held is the late summer or fall of 1846--not 1845 as is currently held by Adventist historians.

There is also other evidence to suggest that probably this conference didn't take place before at least the fall of 1846. As I have pointed out, it seems from Edson's manuscript that he was linking James White and Joseph Bates together--like they were at least acquainted with each other. One of the questions that I asked was, when did White and Bates first meet?

After Joseph Bates' death, James White reissued Bates' autobiography, but he added some editorial comments of his own. In these comments, White states that he first met Bates "at his home at Fairhaven, Mass., in the year 1846."³⁶

33. James White, Life Incidents, p. 269.

34. Froom, Op. Cit., p. 957.

35. Spalding in Origin and Progress of Seventh-day Adventists, Vol. I, p. 122, places the conference at Edson's in late 1845, though he admits that there is no evidence of Bates' activities at that time being extant. I think that he is overlooking the statement by White in Life Incidents referred to above. White's statement about Bates being in New York would certainly negate Loughborough's statement in his letter of Aug. 2, 1921, p. 2, to Spalding that neither White or Bates were in New York before the fall of 1848.

36. James White, Editor, The Early Life and Labors of Elder Joseph Bates, pp. 310, 311.

Ellen White states that she first became acquainted with Elder Bates "while on a visit to New Bedford, Massachusetts in 1846. . . ."³⁷ In Spiritual Gifts, Vol. II, (1860), she also places her first meeting Bates as having been in 1846.³⁸ In both of these accounts, it is placed right before her account of her marriage to James White on August 30, 1846.³⁹

If our assumption is correct that Edson is linking White and Bates together in his manuscript as having been at least acquainted, then this conference couldn't have been held earlier than about the summer of 1846--and most likely not until after August of 1846, when Bates published his Sabbath tract.

This would fall into line with the account by Elder Kinne (if his account is reliable) which we have already quoted, that when Elder Bates arose to speak, he pulled his pamphlet from his pocket and began to read from it about the Sabbath truth. Certainly Kinne's story couldn't have happened in 1845, as Bates hadn't yet written his pamphlet.

Apparently, shortly ~~after~~^{after their} marriage at the end of August, 1846, James and Ellen White linked up their efforts with those of Joseph Bates--⁴⁰at least after the Whites began to keep the Sabbath in the autumn of 1846.⁴¹ Thus, it would seem that the earliest that the conference at Edson's could have taken place was the fall of 1846--not the fall of 1845. This would also confirm the statement by Crozier that "the Seventh Day Sabbath 'message' came from the east about 1846."⁴²

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37. Life Sketches. Ancestry, Early Life, Christian Experience, and Extensive Labors, of Elder James White, and His Wife Mrs. Ellen G. White, (1880 ed.), p. 236.. Spalding holds for sometime in 1845 that Bates met her, based on a letter from Joseph Bates in 1847, where Bates states that he had met her "about two years since." This letter appears in A Word to the Little Flock, p. 21, see Spalding, Origin and History of Seventh-day Adventists, Vol. I, p. 125. Spalding places their second meeting in the summer of 1846--at which James White was present, Ibid., p. 126. In either case, Spalding seems to agree that James White and Joseph Bates hadn't met before the summer of 1846.
38. Ellen G. White, Spiritual Gifts, Vol. II, p. 82.
39. Ibid., p. 83.
40. In Life Incidents, p. 269, James White states that in 1847, he and Bates were the only two publicly preaching the Sabbath truth.
41. Ellen G. White, Testimonies for the Church, Vol. I, p. 75.
42. The Daily Messenger, Nov. 22, 1923, p. 23.

Another point to ponder is that if the conference were really held in the fall of 1845, why is there no call for Sabbath observance by Hahn, Crozier, or Edson in any paper before late 1846? The earliest date I could find for such a call is that Crozier wrote an article in the Day Dawn in December of 1846, in favor of the Sabbath.⁴³

If the conference at Edson's had been held sometime in the fall of 1846, then an article on behalf of Sabbath observance by Crozier in December of 1846, would be natural. Even with Crozier's hesitancy to accept the Sabbath as we have previously noted, still he himself admits that he soon came around to keeping the Sabbath for a short time. Nowhere does he give the idea that he hesitated a year before keeping it. Speaking of the meeting at which they first heard the Sabbath truth from an unnamed person from the East, Crozier says:

Part of the brethren received his views with favor and wanted my opinion. I told them I had not examined the matter; it was new to us, and we better not be in a hurry. They asked if I would examine it and report at our next meeting at Rochester in two weeks. I told them I would, and reported that I did not yet understand all the passages on the subject: but that the New Testament position seemed to be: "Every day alike." Some were grieved. I told them I would keep the Seventh day with them: I could earn my living working five days in the week; and would keep both days to preserve harmony and prevent division. We worked so a year, without controversy on the Sabbath question.⁴⁴

It is clear here that he is playing down the fact that he had at one time kept the Sabbath, but the point is that he shortly after first hearing about it, kept it. So, if the meeting was held in the fall of 1846, Crozier could easily have written that article in December of 1846, in the Day Dawn.

43. Don F. Neufeld, Editor, Seventh-day Adventist Encyclopedia, "Owen R. L. Crozier," p. 313. Though the files of The Day-Star, Day Dawn, and Voice of Truth, are not complete in the Advent Source Collection, Elder Froom has made photo copies of many pages from them when doing the research work for his four volume set, Prophetic Faith of Our Fathers. He has made copies from other writers in 1845 advocating the Sabbath, as well as other articles by Crozier giving some of his views on the sanctuary in 1845, but none where Crozier is advocating the Sabbath. If there were any such letters in these papers, I am certain that Froom would have had them photostated. As noted earlier, there is apparently no copy of Volume I of the Day Dawn in existence, so we can't say for sure that they weren't advocating the Sabbath through that paper in 1845, but at least through the Day-Star and Voice of Truth they weren't.

44. The Daily Messenger, Nov. 22, 1923, p. 23.

Now that we have shown that this conference that Edson speaks about in his manuscript was most probably held in 1846, or later, and not in 1845, then there is no reason to assume that the sanctuary article had to have been written out in the Day Dawn prior to the exposition in the Day-Star Extra of February 7, 1846. In fact, as we have noted, there is no extant evidence to show that it was ever written out in the Day Dawn in 1845.⁴⁵

So then, how do we piece all of these details together in the light of all the evidence that we have seen? I should like to propose the following reconstruction which I think most nearly fills all the available information.

Since both Edson and Crozier attest to it, it is most probable that prior to October 22, 1844, in the area of Canandaigua, New York, Crozier put out a paper called the Day Dawn. Since Crozier put its publication as being after the campmeeting at the end of August, 1844, held on Hahn's farm, it was probably not issued for over six to eight weeks at the most. It may not even have been numbered, if indeed more than one issue came out. It certainly would have had a very limited circulation there in the immediate area of Canandaigua, and possibly as far as Port Gibson. I doubt that its circulation was much wider than that. Copies were probably not even sent off to Himes and Miller on the East Coast as the Lord was coming before they would have a chance to read it.

However, when the Lord didn't come on October 22, then along in March or so of 1845, Crozier started up his paper. This he probably called Volume I, Number I, and mailed copies to various important Millerites. That's why we find notices by the Editors of two Adventist papers--The Day-Star, and The

45. As we have noted, both Bates and Ellen White refer to the Day-Star Extra. It was also interesting to see that J. N. Andrews in his book, The Sanctuary and Twenty-Three Hundred Days printed in 1853, quoted from Crozier's article in the Day-Star Extra on p. 66 and following. Andrews did not give the name of the author or the source of his quotation, but only says that it was written in 1846. So, as we have seen, all the contemporary evidence points to the Day-Star Extra as being the first full exposition of the new sanctuary position, and not the Day Dawn.

Morning Watch of having received a "new" paper called the Day Dawn. This could also have been one of the seventeen papers that William Miller reported to the Albany Conference that he had received--all of which claimed to be Adventist papers, but none advocating the truth, as he saw it. It might be that Crozier got out his paper to advocate the "shut door" which Miller and his associates had rejected. Whatever it was, I don't think that his ~~paper~~ paper carried a full exposition of the new sanctuary doctrine.

Now I would be the last to think that Edson, Hahn, and Crozier could be publishing a paper and studying the sanctuary question, and not put some of their new views in the paper. That's why Crozier also wrote letters to the editors of the Voice of Truth and The Day-Star giving some of his views.⁴⁶

In these article, Crozier gave much of what he would later combine into one article on the sanctuary question for the Day-Star Extra of February 7, 1846.⁴⁷ It is very possible that Crozier first intended to publish his article on the sanctuary in a paper called Hope Within the Veil. Apparently they decided not to publish it for him when they gave up their position on the shut door.⁴⁸ Whether or not this was the exact same article that Crozier later sent to Enoch Jacobs, the editor of The Day-Star, I don't know. At any rate, I think that it is correct to say that the first, full exposition of the sanctuary truth was that which appeared in the Day-Star Extra of February 7, 1846, entitled, "The Law of Moses," by O. R. L. Crozier.⁴⁹ It was most likely this Extra that Mrs. Edson sold part of her silverware set to finance, for this note is appended to the end of the article:

We have prayerfully examined the subject presented by Brother Crosier in the light of God's word, and are fully satisfied it is meat in due season, and if properly examined and understood will settle many difficulties

46. For a listing of Crozier's extant letters, see Haddock's thesis on the History of the Doctrine of the Sanctuary in the Advent Movement, 1800-1905, previously referred to, pp. 111, 112.

47. See Ibid., pp. 113-118, where Crozier's views from the above articles is worked out by Haddock.

48. Ibid., p. 114. For a discussion of the shut door, see "Open and Shut Door," S. D. A. Encyclopedia, pp. 921-924.

49. Since the subject of this paper is Hiram Edson, the article by Crozier falls

in the minds of many brethren at this time.

In order to get it before the brethren, it becomes necessary to loan the money for its publication, with the expectation that all who feel interested and have means will aid in the expense. The expense as near as we can now ascertain will be about \$30. Brethren here, as in most other places, are poor, (but rich in faith) but we can bear one-half of the expense, and will more if necessary.

If more should be refunded than the other half, it will be sent to Bro. Jacobs, or as brethren may direct. The subject, brethren, is now before you, and we do pray you will examine it carefully by the ~~word~~ ^{word}. May the Lord add His blessing.

The brethren will please direct to F. B. Hahn, Canadaigua, Ont. Co., N. Y.

Hiram Edson
F. B. Hahn⁵⁰

From the description of their financial condition, along with their appeal for means, one can readily see why Edson's wife would have to sell part of her silver to help get the Extra out. I might also point out that as you read this note, the impression is given that this was the first instance of its wide distribution. This would go along with Edson's statement that it was sent far and wide, and eventually reached the hands of James White and Joseph Bates. This would be likely, for at least James White had already written a letter to the editor of the Day-Star on January 24, 1846, so presumably he would have received a copy of the Extra.

After the Albany Conference in April of 1845, the Day-Star was about the only paper available to those Adventists who still believed that something had actually happened on October 22, 1844.⁵¹ So it was that the complete result of Crozier,⁵⁰ Hahn's and Edson's study on the sanctuary first appeared in the Day-Star Extra

outside the scope of this paper. For a good summary of the contents of Crozier's article, I would refer you to either Haddock's thesis on the sanctuary (previously referred to), pp. 119-128, or to Froom, Prophetic Faith of Our Fathers, Vol. IV, pp. 892-901, and "Appendix D," pp. 1228-1234.

50. The Day-Star Extra, Feb. 7, 1846, p. 44.

51. Neufeld, Ibid., "Day Star", p. 331

of February 7, 1846.

The Day Dawn of Canandaigua seems to have been issued sporadically at best. Apparently Volume I of the journal had about 12 numbers in it.⁵² As we have seen, Volume I, Number 1, of the Day Dawn seems to have been issued sometime about March of 1845. Volume II, Number 1, is dated March 19, 1847. Twelve issues of a journal over two years would tend to qualify it as sporadic,⁵³ especially since evidence seems to show that there were several issues of the Day Dawn issued close together at the beginning of 1847, just before Volume II began. I think the reason that there were several numbers of the paper now issued close together was because they carried the new light on the Sabbath to the readers of the Day Dawn after the conference at Edson's farm in the fall of 1846. These articles continued on into Volume II.⁵⁴

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52. In the three extant issues of Vol. II in the Advent Source Collection (Vol. II, Nos. 1, 2, and 3), in some of the letters to the Editor, there are references to Nos. 10, 11, and 12. So it would appear that No. 12 was probably the last issue of Vol. I.
 53. Especially since from the sound of the letters to the Editor it would seem that Nos. 10, 11, and 12 had been issued quite recently. See also Ellen White's letter to Eli Curtis in A Word to the Little Flock, p. 11, where she speaks of No. 10 and 11.
 54. Why would you begin a second volume of a journal in March of a year, especially if you had only been issuing it sporadically over the past two years? This question is all the more interesting to raise especially in light of the fact that in the first issue of Volume II, there is a note that says that this might be the last issue of the paper. I submit that the reason they changed the volume number in March of 1847, is that the paper had first been issued in March of 1845, two years before, at approximately the same time of month. Probably a few issues of the paper were issued at that time, and then it ceased publication. However, after the conference at Edson's place in the fall of 1846, it was decided to resurrect the paper to send out the Sabbath truth to its former readers. (Or possibly because they felt they couldn't get as good a hearing for the Sabbath truth in another paper). Since the paper probably had ceased publication originally by March of 1846, it didn't change to Volume II at that time. When it began publication in the fall of 1846, they continued to call it Volume I. However, when the second birthday of the paper came in March of 1847, they changed it to Volume II. Changing to Volume II in March of 1847, would also support my contention that the paper which was issued in March of 1845, carried on it, "Volume I, Number 1," I think that this shows that whatever the nature of the paper was that was issued by Crozier prior to October 22, 1844, it did not carry the same volume number as did the paper that he issued beginning in March of 1845.

As we also saw, Mrs. Ellen G. White was at least acquainted with the last few numbers of Volume I of the Day Dawn. I would suggest that the Whites became acquainted first with this paper after Joseph Bates had gone to the conference at Edson's place, and had taken the Sabbath truth to them. The Day Dawn was most likely too small a journal to have ever reached the Whites or Bates in the East otherwise. Bates or White (or both) had probably written to Hahn after Crozier's article appeared in the Extra.

Because of the small circulation of the Day Dawn, as we have seen, Crozier also wrote out some of their new views on the sanctuary to the editors of the Hope Within the Veil, the Voice of Truth, and the Day-Star of Cincinnati, Ohio. It was Enoch Jacobs of the Day-Star that showed the most interest, and wanted a fuller exposition of ~~his~~^{their} views on the sanctuary written out for his readers. Since the Hope Within the Veil had refused to print this larger article of Crozier's, and Jacobs wanted it for his paper, Crozier sent his fifty foolscap sheets of paper to Jacobs to print. So it was that on February 7, 1846, an extra of the Day-Star was issued with the monumental article on the sanctuary in it entitled, "The Law of Moses."

Since this was the first, complete exposition of the new view, it was this article that later was referred to and commended by Joseph Bates, Ellen White, and J. N. Andrews..

The confusion arose because by August of 1846, Enoch Jacobs had become a Shaker, and so the Day-Star became a Shaker journal.⁵⁶ This also explains why Crozier had to begin to once again publish the Day Dawn after the conference at Edson's in the fall of 1846, which Bates attended. The Day-Star wasn't open now for the views of this small group who would later develop into the Seventh-day Adventist Church. So, after the conference at Edson's in the fall of 1846,

55. L. E. Froom, Prophetic Faith of Our Fathers, Vol. IV, p. 903.

56. In File 1846-033, of the Advent Source Collection, Froom has a copy of some Shaker Evidence, letters mainly, that show this. It also shows there that the Day-Star ceased publication with Vol. 13, No. 3, on July 1, 1847.

this new group of Sabbath keeping Adventists resurrected their Day Dawn. to get out this new truth. But the real confusion lies in the fact that they now also presented an article on the sanctuary in the Day Dawn.⁵⁷

This article ran in three issues (probably the last two issues of Volume I, and we know that part 3 was in the first issue of Volume II--since this issue is extant). Herein lies the confusion, there was an article on the sanctuary in both the Day-Star and in the Day Dawn. The first though was the Day-Star Extra of February 7, 1846, and then in February and March of 1847, ~~in 1847~~ there was a three part article on the sanctuary printed in the Day Dawn.

This I think is what happened as near as it can now be reconstructed from the present facts. A skeptic will always say that we can't be positive since Volume I of the Day Dawn isn't known. I admit that that argument is true, but until such a time as these earlier issues of the Day Dawn are found and prove this reconstruction to be wrong, I think that what I have proposed fits all the known facts better than does what Edson says in his own manuscript.

57. Vol. II, No. 1, (Mar. 19, 1847), of the Day Dawn has the third part of an article on the sanctuary in it. Haddock concluded, I think correctly, that parts one and two of the article was probably in the last issues of Vol. I of the paper. In his thesis, Haddock also shows that this third part of the sanctuary article is what was later reprinted in the Review and Herald in 1851, and not the Day-Star Extra article as was formerly supposed. This could easily account for Loughborough's confusion on the subject. He had heard of the article in the Day-Star, and he had also heard that there was a sanctuary article printed in Crozier's paper at Canandaigua. Since the article that was reprinted in the Review was from the paper printed at Canandaigua, and yet all the pioneers refer only to the Day-Star article, Loughborough confused the two. This probably explains why he speaks of the Day-Star of Canandaigua. Since Loughborough had not become a Sabbath keeping Adventist in the 1840's (he didn't become one until 1852), everything that he knew about the printing of the sanctuary article was second hand information. It is very easy to see how he confused the two sources. Both had articles on the sanctuary: the one was reprinted in the Review, but the other had been printed first and was the one that had been more widely circulated--and thus referred to by the early pioneers.

VI. Those First Years After the Disappointment

Times weren't easy for those Adventists who held to their beliefs after the passing of the time on October 22, 1844. In fact, some of the accounts of why Edson was going through the field on the morning of October 23, 1844, suggest that he didn't want to meet the city skeptics. It was a time of keen disappointment, and the taunts and jeering remarks of their neighbors didn't make their disappointment any easier to take. They had thought that they were going to be in Heaven now, but instead, they had to put up with all the ridicule and scorn heaped upon them by their unsympathetic acquaintances.

Apparently though, Edson's faith didn't waver during this time. He had been given a view of what actually happened in the Heavenly Sanctuary on October 22, and as he and the others studied these new truths out, it brought comfort to those disappointed Adventists. As near as it can be determined, Edson's home became sort of a meeting place for those Adventists in the area who didn't give up their belief in the soon return of Christ.

Contact was now open between those few Adventists in the East who had accepted the Fourth Commandment, and the small group of Sabbath keepers out in western New York. As we have seen, a conference seems to have been held at Edson's home in the fall of 1846. Joseph Bates had come to it and brought the Sabbath truth to this small group in New York. Though money was scarce, other meetings were held where the brethren all came together. Several of these conferences were held during the next couple of years in various locations. There were five or six such conferences held in 1848, and Adventist historians now generally refer to them as "Sabbath Conferences." This name has been applied to them because they usually were held on the weekend--over the Sabbath. Evidence shows that Edson attended the two conferences that were held in New York, and not those that were held in the East.

The second Sabbath Conference was held at Volney, New York, beginning August 18, 1848, in Brother Arnold's barn. The attendance was thirty five, including such early workers as Bates, Chamberlain, Gurney, James and Ellen White, and Edson.¹ Ellen White gives an account of the circumstances of that meeting.

. . . We were invited to attend a general meeting at Volney, N. Y., in August (1848). Brother Hiram Edson wrote to us that the brethren were generally poor, and that he could not promise that they would do much toward defraying our expenses, but that he would do what he could. We had no means with which to travel. My husband's health was poor, but the way opened for him to work in the hayfield, and he decided to accept the work.

It seemed then that we must live by faith. When we arose in the morning, we bowed beside our bed, and asked God to give us strength to labor through the day, and we could not be satisfied without the assurance that the Lord heard our prayers. My husband then went forth to swing the scythe in the strength that God gave him. At night when he came home we would again plead with God for strength with which to earn means to spread the truth. In a letter to Brother Howland, written July 2, 1848, he spoke of this experience thus:

"It is rainy to-day, so that I do not mow, or I should not write. I mow five days for unbelievers, and Sunday for believers, and rest on the seventh day, therefore I have but very little time to write. . . . God gives me strength to labor hard all day. . . . Brother Holt, Brother John Belden, and I have taken one hundred acres of grass to mow, at eighty-seven and one half cents per acre, and board ourselves. Praise the Lord! I hope to get a few dollars here to use in the cause of God."²

She then goes on to give an account of the meeting held at Volney in Brother Arnold's barn.

As a result of his work in the hayfield, my husband earned forty dollars. With a part of this we purchased some necessary clothing, and had sufficient means left to take us to western New York and return.³

Our first general meeting in western New York, beginning August 18, was held at Volney, in Brother David Arnold's barn. About thirty-five were present,--all the friends that could be collected in that part of the State. But of this number there were hardly two agreed. Some were holding serious errors, and each strenuously urged his own views, declaring that they were according to the Scriptures.

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1. Arthur L. White, Ellen G. White, Messenger to the Remnant, p. 38.
 2. Ellen G. White, Life Sketches, pp. 108, 109.
 3. Ibid., p. 110.

One brother⁴ held that the one thousand years of the twentieth chapter of Revelation were in the past, and that the one hundred and forty-four thousand mentioned in the seventh and fourteenth chapters of Revelation, were those raised at Christ's resurrection.

As we had before us the emblems of our dying Lord, and were about to commemorate His sufferings, this brother arose and said that he had no faith in what we were about to do; that the Lord's supper was a continuation of the Passover, and should be partaken of but once a year.

These strange differences of opinion rolled a heavy weight upon me. I saw that many errors were being presented as truth. It seemed to me that God was dishonored. Great grief pressed upon my spirits, and I fainted under the burden. Some feared that I was dying. Brethren Bates, Chamberlain, Gurney, Edson, and my husband prayed for me. The Lord heard the prayers of His servants, and I revived.

The light of heaven then rested upon me, and I was soon lost to earthly things. My accompanying angel presented before me some of the errors of those present, and also the truth in contrast with their errors. These discordant views, which they claimed were in harmony with the Scriptures, were only according to their opinion of Bible teaching; and I was bidden to tell them that they should yield their errors, and unite upon the truths of the third angel's message.

Our meeting closed triumphantly. Truth gained the victory. Our brethren renounced their errors and united upon the third angel's message, and God greatly blessed them and added many to their numbers.⁵

Elder Loughborough adds a few more details about the Volney meeting that Edson attended.

Jan. 4, 1884, the writer was snow-bound at Roosevelt, N. Y., about eight miles from Volney, at the home of Alexander Ross, since deceased. He was one of the thirty-five composing the Volney Conference in 1848. From him I learned many interesting incidents respecting that meeting. He said: "Sister White, while in vision, arose to her feet and took the family Bible upon her left hand; the book was one of ordinary size. While holding it open high up without looking toward it and with her right hand, she would turn from text to text, and placing her finger on the scripture, would repeat the same. I looked at many of the texts to see if she was repeating the one to which she pointed. Myself or some of the company looked at them all. In every case she not only repeated the text to which she pointed, but she did so while her eyes were looking upward and in an opposite direction from the Bible. It was these scriptures which she repeated that overthrew the false theories of Sabbath-keepers assembled

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4. Loughborough in Rise and Progress of Seventh-day Adventists, p. 137, gives this brother as being David Arnold himself.
 5. E. G. White, Op. Cit., pp. 110, 111.

at Volney, in August, 1848, and caused us to unite upon the truth."⁶

The group then went from David Arnold's place at Volney, to Port Gibson where another conference was held in Hiram Edson's barn. Here is Ellen White's account of that conference.

From Volney we journeyed toward Port Gibson, sixty miles distant, to meet another appointment August 27 and 28. "On our way," wrote my husband in a letter to Brother Hastings dated August 26, "we stopped at Brother Snow's in Hannibal. In that place are eight or ten precious souls. Brother Bates, Brother and Sister Edson, and Brother Simmons stopped all night with them. In the morning Ellen was taken off in vision, and while she was in vision, all the brethren came in. One of the number was not with us on the Sabbath (truth), but was humble and good. Ellen rose up in vision, took the large Bible, held it up before the Lord, talked from it, then carried it to this humble brother, and put it in his arms. He took it while tears were rolling down his bosom. Then Ellen came and sat down by me. She was in vision one and a half hours, in which time she did not breathe at all. We left Brother Bates with them, and came to this place with Brother Edson."

The meeting at Port Gibson was held in Brother Hiram Edson's barn. There were those present who loved the truth, but were listening to and cherishing error. Before the close of this meeting, however, the Lord wrought for us with power. I was again shown in vision the importance of the brethren laying aside their differences, and uniting upon Bible truth.⁷

Edson's daughter gives us a few more details of the conditions at those early conferences. This is her account of the Sabbath Conference that was held August 27, 28, 1848,⁸ in her father's barn. Mrs. Viah Ophelia Edson Cross wrote:

The conference to which Brother and Sister White were invited. . . was held at father's house, near Port Gibson, N. Y. Nearly all the Sabbath keepers at that time met there, and my parents entertained them, the sisters sleeping in the house, and the brethren in the haymow. Father cleaned and seated his barn floor to provide a place for the meetings. That was a time which called for self-denial and sacrifice. Brother and Sister White were in very close circumstances. Father sold his sheep and gave \$1,500 to help them.⁹

These meetings must have really moved the heart of Edson, for when he had written to the Whites and asked them to come to the meeting at Volney, N. Y., he told them that the brethren were poor and couldn't help them much with transporta-

6. Loughborough, Op. Cit., p. 138.

7. E. G. White, Op. Cit., pp. 111, 112.

8. A. L. White, Op. Cit., p. 38.

9. Review and Herald, April 1, 1920, p. 23.

tion costs.¹⁰ Now, just a few weeks later, he sells his sheep and gives \$1,500.00 to help support the fledgling cause. That must have been a real sacrifice on his part, considering that a few weeks earlier he hadn't even had \$40.00 to pay the transportation costs for the Whites. Having \$1,500.00 worth of sheep to sell indicates that he must have been fairly successful in his work, for \$1,500.00 was a fairly large sum of money in those days. One can never underestimate the power of the Holy Spirit to move a man to action-- nor underestimate the results of a man that has been moved to action by the Spirit!

Times were still hard for the small group of Adventists around Port Gibson, New York. Shortly after the Sabbath Conference was held there, a local conference was held at Edson's place. His daughter tells about that meeting also,

Another conference was held at Father's not long after this, and a mob of forty gathered in the dooryard, intent on breaking up the meeting. They rushed into the house, and laying hold of one brother, dragged him to the door. Another brother stepped up and ordered them to let him go, when one of the mob took a griddle from the stove and struck him, cutting him badly over the eye. Father then walked boldly out into the crowd and said, "I won't give up my faith if you cut me into inch pieces and feed my flesh to the foxes of the desert and the fowls of the air." The Spirit of God accompanied the words with such power that the crowd all withdrew, and the brethren had a quiet meeting.¹¹

Though the times weren't easy, Hiram Edson remained firm to his beliefs. As we have seen, he supported liberally with his pocket book what he taught with his mouth. This was truly a remarkable man of God.

Those were times also when many new views were being expounded, some were adopted and some were laid aside. As I have briefly mentioned, some of our pioneers accepted the belief that nobody could be saved after October 22, 1844, except those who had been Millerites. It is very likely that Edson subscribed to this position of the Shut Door. There were others who for various reasons set new dates for the Advent of Christ in various years after 1844. There were some who thought it would be seven years later or in 1851. As we shall soon see, Edson also fell into this type of speculation.

10. E. G. White, Op. Cit., pp. 108, 109.

11. Review and Herald, April 1, 1920, p. 23.

In 1849, Edson wrote two small booklets giving some of his particular views. The first was entitled, The Time of the End; Its Beginning, Progressive Events, and Final Termination. It contained 31 pages. The second was entitled, An Exposition of Scripture Prophecy Showing the Final Return of the Jews in 1850. This pamphlet contained 41 pages. Both pamphlets contained much spiritual speculation that sounds strange to us now, but as I have mentioned, much of that was going on then.

For a fuller treatment of these pamphlets, see Chapter XX where their contents are discussed, and also Appendixes F and G where the two pamphlets are reproduced in full. Briefly, in the first pamphlet Edson tried to argue that the time of the end would end in 1850. He said that it began in 1840, a date that he arrived at through some of his reasoning. His termination date was arrived at by adding seventy years (the Biblical span of a generation) to 1780 (Christ stated that that generation would not pass before He returned). In the second pamphlet, Edson viewed the returning of the Jews to Palestine that was then taking place as a fulfillment of prophecy. He felt that this would also consummate in 1850. In light of that fact, Edson was urging work for the Jews, in his pamphlet--time was short.

Physical violence wasn't the only thing that those early believers had to contend with. There was also the malicious gossip that was spread about in the press about those Adventists who still clung to their beliefs. I can imagine that it was even worse for those who accepted the Sabbath and who came up with this new doctrine of the sanctuary. They must have received ridicule from both the non-Adventists, as well as those Adventists who had rejected these new truths.

Unfortunately there isn't enough material in the Advent Source Collection to draw a complete picture of what was taking place, but some sort of a feud was going on between Joseph Marsh, editor of The Voice of Truth and Glad Tidings, an Adventist paper published in Rochester, New York, and O. R. L. Crozier and

his Day Dawn. Somehow Edson was in the feud, apparently as the correspondent who was feeding Crozier information against Marsh. The following is a portion of an article by J. Marsh in the February 24, 1847, issue of his paper, The Voice of Truth and Glad Tidings.


The editor of the Day Dawn and one of its correspondents, have fallen into a number of very serious mistakes in that paper for Feb. 11th.

It is a mistake to more than intimate that we have published that simply, the "weekly expenses of our paper are about sixty dollars." We have stated and stated again that the weekly expenses of our paper, including all other expenses, of living, etc., have been about sixty dollars. By certain arrangements, we have for a few months past, reduced that expense a few dollars, so that now it amounts to not far from fifty dollars a week, to say nothing about what we give for benevolent purposes and the extra papers we occasionally strike off for gratuitous distribution.

It is a mistake that we have "received within the last year a number of thousand dollars from our own property at Union Mills;" or anywhere else. There is not a shadow of truth in this statement. . .

And it is a mistake to intimate that we are getting rich in this worlds goods, for instead of doing that, we have cheerfully expended besides donations and the avails of the paper, between one and two thousand dollars from our own funds for this best of all causes, and what little we have, or may yet have, will as cheerfully be expended for the same blessed object, as in our judgment the cause may demand. All we have and are is dedicated to the cause of the Lord.

If the Day Dawn loves the truth, and the Editor of the Voice of Truth, as it professes, it will publish this statement of facts without delay, and no more bear false witness against an innocent neighbor, to build up an unjust cause.

 Since the above was in type, we learn from a gentleman just from the place that Mr. H. Edson, the correspondent of the Day Dawn, who has taken an active part with the editor of that paper in making the above incorrect statements and allusions, but a few days since had a revelation as he supposed from God, to punish his son about fifteen years of age. He accordingly took him to the woods, had his coat taken off, tied his hands, cut six beech whips, and whipped him so unmercifully that by the cries of murder of the son, the neighbors were called to his relief, and Mr. Edson was tried by a jury of his country, and fined \$15 for his barbarity.¹²

Mr. Edson and the editor of the "Day Dawn" have run into the wild delusions of the doctrine of the shut door, and its kindred absurdities; and we have deemed a relation of these things due to the cause of truth and decency, that it may be known what are some of the fruits of that impious

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12. Edson's son George was the right approximate age to fit the story. Since this is the only reference to this incident that I have found, and since it was written by Marsh in the heat of an argument, I leave it up to the reader as to how much credence he may wish to give to the story. That something happened is probably without question--but how accurate all the details of this account are might be open to debate.

error, and what kind of spirits are trying to traduce our character, in order to build up their own wild delusions.¹³

Unfortunately, neither the issue of the Day Dawn that had the original charges against Jacobs in it, nor the issue that contained the reply that certainly must have been made to these allegations against Edson, is extant. This then is what is known, and since the information is so one sided, I think that it would be futile to try to conjecture exactly what the argument was all about, or how it happened to have started. As I have before suggested, I do think that it is safe to assume that Jacobs was correct in saying that Edson had accepted the view of the shut door.

Whatever the actual facts of the case were, the story that Jacobs printed in his paper shows that it was general knowledge that Edson had claimed to have had a special revelation from God at one time. It is probable that he was ridiculed for some time afterward for claiming that. I am quite sure that part of the basis for this story can be directly traced to Edson's experience on the morning of October 23, 1844, as he was crossing the field and had the special insight opened to him about the sanctuary. Probably from then on, people told stories about Edson and how he received visions from God telling him what to do. At least this story would seem to indicate that this may have been the case, since Jacobs said that this all happened to Edson's son, since Edson had thought he had had a vision from God telling him to do it.

The records of these years are very meager about all of our pioneers, and Hiram Edson is no exception. Until such a time as a more complete file of the Day Dawn can be located, it will probably be impossible to determine the real extent of Edson's endeavors during these unsettled years. As we have seen though from the few sources that we have available, it is very clear that Edson was actively engaged in laboring to spread the truth he loved in these first few years after October 22, 1844.

13. The Voice of Truth and Glad Tidings, Feb. 24, 1847, p. 70.

VII. The Speaking in Tongues Incident

After Crozier quit keeping the Sabbath and discontinued printing his paper, the Day Dawn (probably sometime in 1847), it is impossible to now know what Edson was doing. Except for the two Sabbath Conferences that I have indicated that he attended, and the controversy that I mentioned that he was involved in with Jacobs, we know nothing of his activities until after James White began publishing The Present Truth in 1849. White's new paper again gave the Sabbath keeping Adventists another outlet through which they could give their message to the world.

These were very unsettled years, as we have seen, in which nearly all the men had their own divergent views. However, the Sabbath Conferences and later the paper began to allow them to come to some unity in their positions. As I have mentioned, Edson was no exception when it came to having views during this time which the group as a whole later rejected.

The fact that these men did hold differing views didn't mean that they weren't men of God. The only authentic experience of speaking in an unknown tongue in our early movement came during these years of diversity of beliefs. These men were really men of God, who were trying to come to an understanding of what really was the truth. They were honest and sincere, and God accepted that and used various means to guide them in their search for further understanding. Not only was there the manifestation of the gift of prophecy in the life and work of Ellen G. White that confirmed the various tenets of faith that they prayerfully came to, but God also used dreams at times, and on one occasion it was the gift of an unknown tongue that He employed.

Since this was a unique manifestation, and since Hiram Edson was connected with the manifestation in a sense, I have decided to take a bit of space to tell

what happened on that occasion. A very good account of the circumstances surrounding the event as well as an account of the event itself has been written by Elder Dores E. Robinson. He has based his facts on the December, 1849, issue of The Present Truth in which the story of the manifestation was written out for the readers of the paper. The full statement by Robinson has been printed by the Ellen G. White Estate, and may be obtained from their office in Washington, D. C. For this chapter of my paper, I have excerpted materials from Robinson's account, and these excerpts make up the remainder of this chapter.

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"In the Present Truth for December, 1849, there is an interesting narration of providential circumstances, in which one of the pioneers, under the influence of the Holy Spirit spoke on two occasions in an unknown tongue, the interpretation following immediately. . .

"Among those who were preaching the Advent doctrine prior to 1844 was S. H. Rhodes. One who had known him wrote:

Brother Rhodes was one of the most faithful, and self-sacrificing lecturers on the Second Advent, that ever labored in this region. . . . He spent a handsome property in the cause, in distributing publications, helping others out in the field to lecture, and in bearing his own expenses from place to place, to sound the advent message, until his means were entirely exhausted.--Hiram Edson in Present Truth, December 1849.

When He for whom many had so ardently longed did not appear when as they had hoped and believed that He would, Mr. Rhodes became depressed. The attitude of some of his former friends added to his discouragement, and he felt that he was forsaken of God. He left human society, and for three years lived the life of a hermit, thirty miles from any settlement, sustaining himself mostly by hunting and fishing.

"But some of his former associates, especially Hiram Edson, felt an increasing interest in Brother Rhodes. Many prayers were offered that he might

return to his home, and resume his labors as a spiritual leader in the community. But repeated visits to him, in an effort to persuade him to come among the brethren, ended only in failure.

"Early in November, 1849, Hiram Edson, having already failed on two former occasions, decided to make one more effort in behalf of Brother Rhodes. He traveled fourteen miles, then under a deep impression that his journey was premature, he returned home.

"About ten days later, a conference of Sabbath-keeping Adventists was held at the home of Brother Harris in Centerport, New York. Among those attending were James and Ellen White from Oswego, and Brethren Ralph and Belden from Connecticut. Meetings were held over Sabbath and Sunday forenoon, and then most of the visitors except those mentioned, returned to their homes.

"During the meetings Hiram Edson spoke of his burden for Mr. Rhodes, and expressed a desire that Brother Ralph should go with him to visit his discouraged friend. But most of those present, who knew of the failure of former attempts, felt that the mission would be fruitless. Mrs. White told Brother Ralph that she thought that Brother Edson's sympathy and desires had led him to be unduly hopeful. She advised him to be sure that the call was from the Lord before accompanying him on another mission that she feared would be as fruitless as former ones had been.

"Sunday evening, a group of believers met for special prayer for guidance in this matter. Of this prayer season, Hiram Edson wrote:

Brother Ralph asked the Lord, in secret, to pour out His Spirit upon us, if it was His will that we should go after Brother Rhodes. The Spirit was poured out, and it settled upon us, so that the place was awful, and glorious. While I was inquiring of the Lord if He had sent His servant so far to go with me to hunt up Brother Rhodes, that moment Brother Ralph broke out in a new tongue, unknown to us all. Then came the interpretation--'Yes, to go with thee.' I then saw the ^{reason} ~~reason~~ why the Lord did not want me to go after Brother Rhodes when I started ten days before; for it was His will that Brother Ralph should go with me.--Id.

"Here was a group of men earnestly seeking to know God's will regarding a move that pertained to the salvation of a soul. The burden rested heavily upon

the heart of Hiram Edson, but his brethren did not share that burden. There were no visible reasons for hope that the mission (would) meet with success. Mrs. White, in the absence of any revelation upon the matter, was skeptical. Under these circumstances, Brother Ralph sent up a silent petition for a special manifestation of the Holy Spirit as a sign that he might know his duty. And that sign was given in an unusual manner. As a question was asked by Brother Edson in his prayer, it was answered by the Spirit first in an unknown tongue, then, in harmony with Paul's instruction, the words were interpreted. (See 1 Cor. 14:26-28.) The interpretation was as verily the result of a spirit apart from man's volition, as was the sentence spoken in the unknown tongue.

"During another prayer season on Monday Morning, the Spirit was again richly poured out upon the little company in Centerport. Mrs. White received a vision, regarding which she wrote:

The Angel pointed to the earth, where I saw Brother Rhodes in thick darkness, but he still bore the image of Jesus. I saw that it was the will of God that Brethren Edson and Ralph should go after him. . . . The Angel pointed me to the snare of Satan that bound him; and I saw that he thought that there was no hope, no mercy for him; and it would be of no use for him to try. I saw that Brethren Edson and Ralph should make him believe there was hope, and mercy for him, and tear him away, then he would come among the flock; and that Angels would attend them on thier journey.--Id.

"With this added assurance of God's favor, the brethren immediately started on their mission, as Brother Edson wrote, 'in full faith that God had taken Brother Rhodes' case into His own hands, and that He would come with us.'

"When they met Brother Rhodes, they told him that they had come in the name of the Lord, to get him to return and to go with his brethren to the Kingdom. Again the Spirit rested upon them. Quoting again from Hiram Edson:

God displayed His convincing power, and Brother Ralph spoke in a new tongue, and gave the interpretation in power, and in the demonstration of the Holy Ghost.--Id.

"The following Sabbath, a number of the brethren were assembled for meeting in Oswego. They were greatly rejoiced to see Brethren Edson and Ralph with

Brother Rhodes, who had returned with them, at this meeting. 'Tears of joy and tenderness flowed freely as they greeted each other.' Brother Rhodes consecrated himself to the work of preaching the Sabbath truth. Of the success which attended Brother Rhodes' subsequent labors, James White wrote in the *Present Truth* issued early in March, 1850:

Brethren Holt and Rhodes returned to this city last week, in good health, and strong in the faith. Their labors for a few weeks past, have been effectual, in bringing out the precious jewels, and establishing them in the present truth. About forty have embraced the sabbath within a few weeks where they have labored. They feel that they cannot rest; but must go as fast as possible, and hunt up the scattered sheep; who are perishing for want of spiritual food.

"The successful effort of Brethren Edson and Ralph to encourage Brother Rhodes, and to induce him to return to labor for the Master once more, vindicated the assurance they had received through the manifestation of two of the gifts of the Spirit, that their mission would be blessed of God. The accession of Brother Rhodes to the small company of 'Messengers' as they were then called, brought great joy to the believers. His labors were greatly blessed of God. It is evident that God, who could read the future, knew how important was the decision that must be made by the brethren in Centerport, and therefore He had made known His will in an unusual manner, through the manifestation of the gift of tongues. And again this gift was manifested through Brother Ralph, as a sign to Brother Rhodod that God was indeed with the brethren who had come after him, and who were seeking to remove his discouragement. . . ."¹

1. D. E. Robinson, The Gift of Tongues in Early Advent History, pp. 1-3.

VIII. Later Life and Work

Funds in those days were hard to come by, and being a dedicated member of the small group of Adventists, Hiram Edson decided to sell his farm at Port Gibson, New York, and give the money to help the cause of God.¹ On April 9, 1850, he sold his farm for \$2,200.00.²

From Port Gibson, he moved his family to Oswego, and later on to Port Byron, New York, where he bought another farm.³ However, while he was still at Oswego, he received a message from Ellen White who had had a vision on August 24, 1850:

I then saw Brother Edson, that he must gird on the whole armor and stand in readiness to go, for a journey was before him, and that souls needed help.⁴

Edson must have heeded the message, for very soon after this, we find that Edson and Joseph Bates are on a trip in Canada West (called Ontario since 1867⁵). However, we are getting ahead of our story a slight bit.

James White began publishing the small paper The Present Truth in July of 1849. This seems to have been primarily White's own venture. However, in August of 1850, The Advent Review was published in Auburn, New York. This was issued by a publishing committee consisting of Hiram Edson, David Arnold, George W. Holt, Samuel W. Rhodes, and James White.⁶ Whether or not the listing of Edson's name first in the list was significant, I don't know. At least, he was a member of the publishing committee that issued The Advent Review. Possibly he had given some money from the sale of his Port Gibson home to support the paper.

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1. Don F. Neufeld, Editor, Seventh-day Adventist Encyclopedia, "Hiram Edson," p. 365.
 2. A. W. Spalding, Footprints of the Pioneers, p. 77.
 3. Ibid., p. 79.
 4. A. L. White, Ellen G. White, Messenger to the Remnant, p. 47.
 5. Neufeld, Op. Cit., "Ontario-Quebec Conference," p. 918.
 6. The Advent Review, Aug. 1850, Vol. I, No. 1, p. 1.

It is interesting that when the name of the paper was changed to The Second Advent Review and Sabbath Herald in 1851, Edson's name was not listed in the first volume as being a member of the publishing committee. However, starting again with Volume II (beginning March 23, 1852), his name was once more listed as a member of the publishing committee. Again with Volume III, Edson's name was dropped from the publishing committee, and it never again appeared among the list of members of the publishing committee for the Review.

Besides his work with the publishing committee--whatever that may have involved, Edson was also active as a preacher in those days. In February of 1851, Edson and a Brother Holt travelled through part of New York. Edson wrote from Port Gibson after parting with Holt, that he himself had gone on south into Yates and Steuben Counties where he had found a number of "precious 'jewels,' three or four who will be capable of giving the third angel's message."⁷

There were several meetings that Edson attended during the summer months of 1851. Edson, S. W. Rhodes, Case, and about 20 others attended a meeting at Bath in late July of that year.⁸

The following report appeared in the Review about the meeting in Bath:

The light on the Sabbath, and the light on the law that Paul calls a shadow, shown so brilliantly that the saints cannot be easily drawn away from the truth by fables, or vain philosophy, or traditions of men.⁹

The report, written by S. W. Rhodes, went on to say that the Lord's Supper was administered and the ordinance of washing feet was also attended to.

J. N. Andrews was also present at that conference at Bath, and afterwards, Edson and Andrews took out for a 600 mile trip that would take them some six weeks. They travelled through Allegany County, and across into Pennsylvania into Potter and Tioga Counties. Then they went back into New York State through another part of Allegany County, and to Cattaraugus, Chautauque, Erie, Niagara, Monroe, Wayne, Ontario, etc., Counties. They sent this description of their trip

7. Review and Herald, Feb., 1851, p. 48.

8. Review and Herald, Aug. 5, 1851, p. 7.

9. Ibid.

to the readers of the Review:

A portion of our journey was through a county that was new. The roads were new and rough, over cradle-knolls, stumps, and rough log-ways, slough-holes, and trees fallen across our pathway.¹⁰

They reported finding a goodly number of the scattered flock. They also held some meetings with the Seventh Day Baptists who hadn't heard the evidences of Christ's soon return.

They had an ear to hear what the Spirit is saying unto the Laodicean church.¹¹

Edson and Andrews got home from this extended trip about the middle of August. Their letter to the Review that reported their travels was dated August 20, from Port Byron.¹²

From his activities, it is easy to see that Edson was a very strong advocate of what he believed. He was willing to act upon his convictions, and to go to share those beliefs with others. Sometime in September, Edson and Holt attended the conference at Pitcher at which there were about 30 persons in attendance.¹³

In November, Edson and Joseph Bates announced plans to undertake a trip to visit Canada West for a number of weeks.¹⁴ One would have to be very firmly convinced of the need to share his beliefs to undertake a several week journey by buggy or sleigh in the dead of winter up in that country. That is exactly what these two men did though.

In the last week of November, 1851, Edson met Bates at Auburn, New York, and they crossed the St. Lawrence River into Canada West. They then worked their way west along the south shore of Lake Ontario.

...Wherever we have learned that there were scattered sheep in the back settlements north of us, we have waded through the deep snow from two to forty miles to find them, and give the present truth; so that in five weeks we have travelled hundreds of miles, and gained on

10. Review and Herald, Sept. 2, 1851, p. 24.

11. Ibid.

12. Ibid.

13. Review and Herald, Oct. 7, 1851, p. 40.

14. Review and Herald, Nov. 25, 1851, p. 56.

the direct road westward one hundred eighty miles.¹⁵

They were in Toronto at the time the above letter was written (January 1, 1852, by Joseph Bates), and they expected to leave by the 5th headed north to Lake Simcoe. Then they wanted to go on west to the borders of Lake Huron and Erie before heading back to Rochester, New York.

For the first twenty days of their trip, they had had much cold, snow, etc., and very few responses. At Mariposa and Scwegog Lakes (about 30 to 40 miles in the back settlements and 60 miles from Toronto) they had had good interests. Though the local minister tried hard to show that the Sabbath wasn't binding any longer, about 12 out of 20 enlisted under the banner of the Third Angel's Message. Bates reported that only two showed signs of favoring the local minister's point of view. In Reach, 8 more confessed the truth. Bates sent along a list of names of those people who were interested in receiving the Review when he wrote his letter to the Editor of the Review and Herald.¹⁶ Apparently this practice of getting interested people started to reading the Review was standard practice in those days since they could be so seldom visited by a minister of the Sabbath keeping Adventist persuasion.

Edson and Bates did go on around Lake Ontario from Kingston (Canada West) to Centerport, New York. They reported that they left more than 100 interested in present truth, many of which had confessed the Sabbath. From this trip they had found more than 50 that wanted to receive the Review and Herald.¹⁷ From Centerport they went on to Ulyses and Allegany County, Pennsylvania. On the way they had gone through Batavia, Mill Grove, Buffalo, Fredonia, and Busti. They were hoping to be able to reach the conference that was to be held in Ulyses the last weekend of February, 1851. Then, if possible, they wanted to be in Bath,

15. Review and Herald, Jan. 13, 1852, p. 80.

16. Ibid.

17. Review and Herald, Feb. 17, 1852, p. 95.

New York, the following weekend.¹⁸

All of this travelling about in the dead of winter must have been quite difficult in those days. That these two men were willing to brave the cold and hardship shows how dedicated they were. When we consider all of this, we can better appreciate how excited they must have been to be able to write to the Review when they found one or two persons who would accept the Sabbath in some particular place.

On their way, Bates and Edson had gone back through Rochester where the work was gaining ground (remember that this was before the Advent Review Office was in Rochester) and had gone twenty three miles west to Marion. There they reported finding a group that was interested, and one who was willing to keep the Sabbath--while several others were studying it.

They were at Mill Grove on February 6, where they found a united company. They spent three days there and held a baptism in which five took their stand. On February 9, they held a meeting at Clarence, and on February 13, they came to Fredonia where they spent two Sabbaths and at Laona. Several decided for the truth in these places. On Sunday they went to the local Advent meetings and the two local ministers allowed Bates and Edson to speak. They were allowed to speak in the afternoon also. After Bates finished speaking, one of the local ministers followed him, and denied the Sabbath. From February 22 to 27, they visited Gerry, Jamestown, and Busti. The Sabbath of February 28, they spent at Ellington Center. On March 1, they were at Napoli where they held another meeting. Edson left Bates on March 2, and Bates continued on alone until the big meeting was held at Ballston.²⁰

This big conference was held March 12 to 15, 1852, at Ballston, New York,²¹ (or others have it as Ballston Spa, New York²²). At this time, Edson was still

18. Ibid.

19. Review and Herald, Feb. 17, 1852, p. 96.

20. Review and Herald, May 6, 1852, pp. 6, 7.

21. Review and Herald, Mar. 23, 1852, p. 108.

22. Review and Herald, Apr. 1, 1920, p. 23; see also Spalding, Origin and History of Seventh-day Adventists, Vol. I, p. 205.

living on his farm at Port Byron which he had purchased. With all of his travelling, I don't see that he had much time to work it, though possibly he couldn't do much in the middle of winter anyway.

This was a very important meeting at Ballston. Among others, Brethren Bates, Rhodes, Holt, Wheeler, Day, Baker, Ingraham, Wyman, Churchill, Morse, and Edson were present. They came together "to be united in the TRUTH. . .not to establish any peculiar views of their own."²³

The conference was held in the home of Jesse Thompson.²⁴ According to one account, James and Ellen White were also present at this meeting.²⁵ Though these early pioneers were very poor (the White's were using borrowed furniture in their home at the time; Bates had spent his fortune; young J. N. Andrews had neither scrip or purse; Rhodes and Bates who were travelling far and wide were both dependant upon the meager support of their hearers²⁶). Yet, on Friday, March 12, 1852, the subject of printing a paper came up for discussion. It was decided to purchase a press and type and to set this printing office up at Rochester where the Review would then be published.²⁷

It was a monumental decision for this small group to make. It was thought that \$600.00, would be needed to purchase the press and type. A committee of three consisting of Brethren Pool, Drew, and Edson were to recieve the money and to purchase the type and press.²⁸ Edson's daughter, who was at that meeting with her parents where they were discussing the buying of the small Washington hand press, reports that her father said, "We, no doubt, will have a power press ~~before~~ before the close; maybe two or three."²⁹ It certainly must have required a lot of faith to have made a statement like that at that time. Of course he never expected time to go on this long, but wouldn't he be shocked to see our great presses of today printing our truth filled literature for the people of the world!

23. Review and Herald, Mar. 23, 1852, p. 108.

24. A. W. Spalding, Footprints of the Pioneers, p. 120.

25. Ibid.

26. Ibid.

27. Review and Herald, Mar. 23, 1852, p. 108.

28. Ibid.

29. Review and Herald, Apr. 1, 1920, p. 23.

The money was to actually be sent to Hiram Edson at Port Byron. It was at about this time that Edson sold his farm at Port Byron for \$3500.00, and advanced \$650.00, to purchase the press and type. To support himself and his family, he then rented a farm. He was to be paid back as donations came in from other believers for the press.³⁰

The conference at Ballston voted on Monday the 15th of March, to appoint two committees to arrange meetings in New England and Canada East, and in New York and Canada West. Brethren Holt, Rhodes, and Edson were the committee chosen for New York and Canada West. Each committee was to get two men to travel around to meet the various appointments. This committee decided that Brother Holt would be the man to travel around in New York and Canada West, and they would appoint some other brother to go with him.³¹

It seems that Hiram Edson was the first brother assigned to accompany Brother Holt in travelling around to hold meetings. They set up appointments for meetings to be held in Champlain, New York, on June 5 and 6; Farnham, Canada East, on June 8; and Melbourne, Canada East, on June 11 to 13.³² Prior to their announced appointments, they must have also held some other meetings, for they reported that the meetings at Bangor were a success and some sabbath keepers were added to the group. They were also able to report that the group there were "united, and firmly settled in the present truth."³³ From Bangor, Holt and Edson had been

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30. J. N. Loughborough, Rise and Progress of Seventh-day Adventists, p. 160. Loughborough elsewhere adds an additional fact to this story about Edson selling his farm. In the other account, Loughborough says that Edson had sold his farm earlier (about 1851 or 1852), and had held the money in readiness in case a need later arose (Review and Herald, Jan. 12, 1897, p. 18). In still another account of the story (Review and Herald, July 31, 1919, p. 14), Loughborough says that it was Edson's Port Gibson home that he sold and that he donated \$700.00. Apparently though, it was Edson's Port Byron farm that he sold for \$3,500.00 from which he loaned Elder White \$650.00. Most of Loughborough's accounts hold to these facts (Rise and Progress of Seventh-day Adventists, p. 160; see also Review and Herald, Jan. 12, 1897, p. 18, which doesn't state the amount; Review and Herald, Dec. 31, 1908, p. 19). Only the one account referred to above says that it was Edson's Port Gibson farm and gives the amount to be \$700.00. This account would seem to be in error.
31. Review and Herald, Mar. 23, 1852, p. 108.
32. Review and Herald, May, 27, 1852, p. 16.
33. Review and Herald, June 10, 1852, pp. 22, 23.

to Chateaugay and Champlain. They also reported having had good meetings at their two appointments in Canada East at Farnham and Melbourne.³⁴

From Canada East they travelled back into the United States, and they held a meeting at Irasburg, Vermont. There they reported in the columns of the Review that they had had a good meeting, and that prejudices were giving away to the truth.³⁵

From Vermont they headed back towards home. On the way they held some meetings at Chateaugay on Sabbath and Sunday, June 26, 27, which resulted in much good. Several there had decided to keep the Sabbath as a result of those meetings.³⁶

In those days they had some difficulties in getting halls in which to hold their meetings, and it was before they owned their own tents to use. Brother Holt sent this report to the Review of their situation in Chateaugay:

There were two school-houses in the place where public meetings were held, but they were both taken up, one by an Advent preacher who had two meetings on Sabbath afternoon, and three on First-day. A portion of the brethren were desirous to hear on the subject of the Sabbath, and requested the preacher to give way for this subject to be presented or discussed. This he did not feel disposed to do. He and his associates were then asked, if we might unite with them, and improve part of the time? This they would not do, but chose a separate meeting. When this was decided, the Baptist preacher being present, arose and withdrew his appointment, and freely offered us the other house. We accepted the offer, and spoke to a crowded house, on First-day, that listened attentively to the subject of present truth. The result was that several decided to keep the Sabbath of the Lord. . . ."³⁷

On Sabbath and Sunday (July 3 and 4, 1852), they held a conference at Brother John Byington's home at Potsdam. At that meeting Brother and Sister Byington were baptized.³⁸ From there Holt and Edson went on through Lorain and Sandy Creek, headed to their homes.³⁹ Brother Holt wrote to the Review that he arrived home at Oswego, New York, very tired from his trip, on July 8. He

34. Review and Herald, June 24, 1852, p. 32.

35. Review and Herald, July 8, 1852, p. 39.

36. Review and Herald, July 22, 1852, p. 46.

37. Ibid.

38. It was Holt that baptized them according to John Byington's obituary in the Review and Herald.

39. Review and Herald, July 22, 1852, p. 46.

expected that Edson would probably get his home (Port Byron) that day also.⁴⁰

Edson was only home a month or so before he was again holding meetings-- this time with J. N. Andrews. The meeting was scheduled for Fredonia, New York, on Sabbath, August 14, 1852.⁴¹ These meetings were "thinly attended." On Sunday J. N. Andrews spoke.⁴²

A general meeting was scheduled to be held at Pultney on September 11, 12. Brethren Holt, Rhodes, Edson, and Andrews were scheduled to attend.⁴³ Even though the Pultney Conference was scheduled for September 11 and 12, the meetings actually began on September 9. In the meetings they discussed church order, and some friction between three churches was settled. On the Sunday of the conference many outsiders were present, and it was reported in the Review that 500 were present at a meetings held in a grove where the reasons for the faith of the Sabbath-keeping Adventists were given.⁴⁴

In December of 1852, a general meeting was held in Rochester. Elder J. N. Loughborough who had just recently joined the ranks of Sabbath-keeping Adventists attended. This was just after he had made his decision that he must go out and preach this new belief of his. Elder Loughborough gives this account of that general meeting at Rochester:

On Sabbath-day of that meeting, Mrs. White had a vision, and among other things presented to her, she saw that I was correct in my decision to give myself to the work of the ministry (the preaching of the message), and that it was my duty to go on, and "tarry no longer." Prayer was offered that the Lord would further open my way. Hiram Edson, who lived some forty miles east of Rochester, had decided not to attend the general meeting; but on Sabbath morning, while engaged in family prayer, the impression came upon him, "You must go to Rochester; you are needed there." He went to his barn, and prayed over the matter there; and the conviction was still stronger to "go to Rochester." At the close of the Sabbath, he took the cars for Rochester, arriving there after the evening meeting had closed. As soon as he met Elder White, he told his exercise of mind, and then said, "What do you want of me here at Rochester?" Elder White replied, "We want you to take Elder Loughborough, and with my horse and carriage take him over your field in Southwestern New York and Pennsylvania." To this

40. Ibid.

41. Review and Herald, Aug. 5, 1852, p. 56.

42. Review and Herald, Sept. 2, 1852, p. 70.

43. Ibid., p. 72.

44. Review and Herald, Sept. 16, 1852, p. 80.

he consented, and in a day or two we were off on our six weeks' trip."⁴⁵

Elder Loughborough's biographer gives the following account of that first preaching tour that Edson took Loughborough on.

"Brother Hiram Edson, who lived some forty miles east of Rochester, had decided not to attend that meeting; but his wife had been so impressed that he was going to be called away that she had all his clothing in shape for any emergency. On the said Sabbath morning, while engaged in family worship, the impression came upon him as strong as though spoken with an audible voice, 'Go to Rochester, you are wanted there.' He said to his wife, 'What does that mean? I do not know why I should go to Rochester.' All the day the impression came stronger and stronger. Several times in the day he retired to his barn to pray, and every time the impression would come, 'Go to Rochester.'

"Finally he said to Sister Edson, 'Is my clothing in a condition to leave? It is my impression that I am to be gone several weeks.' She assured him that all was ready, for she had been impressed that he would be called somewhere. After the close of the Sabbath he took the cars for Rochester. On arriving at Mount Hope Avenue about nine o'clock at night, he said to Brother White, 'I did not expect to come to this meeting, but I have been impressed so strongly today that I should come here that here I am. What do you want with me?' 'Well,' said Brother White, 'we want you to take old Charlie horse and the carriage and take Brother Loughborough around on your six-weeks' circuit in southwestern New York and Pennsylvania, and get him started in preaching the third angel's message.'"

On December 20, 1852, Charlie was harnessed to the carriage, and the two men, Hiram Edson and John Loughborough, started on their tour, visiting scattered companies and families of Sabbathkeepers. On their first Sabbath out, at Orangeport, there was a heavy snow, which made it impossible for them to use the carriage. "We'll fix you up for travelling over the snow," said their host. Early Sunday morning he set to work, and with the help of other members of the family he soon manufactured a "pung," a strong wooden box with runners fastened to the bottom of it. To this queer conveyance Charlie was harnessed, and the two men climbed into it with their satchels and packages of books and tracts. They went on their way, leaving the carriage until their return.

On Christmas Day the pung drove into Buffalo in a driving snowstorm. It must have been a cold ride, especially for Mr. Loughborough, who had no overcoat until generous Hiram Edson stopped at a store and bought one for him.

Friday afternoon the Hacket family, who were waiting for the arrival of the ministers, were surprised to see a horse trot briskly into the yard drawing an improvised sled. Soon the two men were handing their satchels to their host, who greeted them warmly. "Welcome, brethren," he said as he helped them into the house. "We are happy to have you with us, and to know that our fellow townsmen are to have the opportunity of hearing the reasons of our faith from a real preacher. You know we are the only Adventist

45. J. N. Loughborough, Rise and Progress of Seventh-day Adventists, pp. 178, 179.

family living here in State Line settlement. The big schoolhouse is engaged for Sunday afternoon and evening. I also tried to get the morning hour for you, but arrangements had already been made for another minister to speak then."

On Sunday morning John Loughborough and Hiram Edson accompanied Lewis Hackett and his family to the schoolhouse to listen to the "other minister;" but he did not appear. Loughborough was asked to occupy the pulpit. As he stepped forward he was somewhat embarrassed by the curious manner in which the members of the congregation stared at him. They paid good attention, however, and most of them returned in the afternoon and again in the evening, bringing so many of their friends with them that the house was packed.

As Loughborough stepped into the Hackett shoeshop on Monday morning, he caught sight of a handbill announcing the Sunday meetings. This is what he read: "J. N. Loughborough, of Rochester, will speak in the schoolhouse on Sunday at 2 and 7 p. m. Come and hear, for 'these that have turned the world upside down are come hither also,' whom Lewis hath received. And these do all contrary to the decrees of the pope, saying that there is a better way--the commandments of God and the faith of Jesus."

"Is that the way you notified this town?" asked John Loughborough. "If so, I can readily understand the curious look of the audience when I first came before them."

After several weeks of traveling and preaching, Loughborough and Edson were ready to start home. The snow was fast melting and, by the time they were within forty miles of Rochester, it had disappeared. The men had to walk most of the forty miles to make it easier for Charlie to draw the pung over the dry ground. From Rochester, Mr. Edson went by train back to his farm; and John mounted Charlie with the harness on, and rode fifty miles to Orangeport to get the carriage. They had been on the trip about six weeks, and during that time had visited a dozen or more companies of Sabbath-keepers as well as many scattered families. Thus ended John Loughborough's first preaching tour for what was later known as the Seventh-day Adventist denomination.⁴⁶

Letters to the Review from these two ministers show that they were in Niagara, Cattaraugus, Chautauque, and Allegany counties in New York, and Potter County in Pennsylvania.⁴⁷ In these counties they had visited Orangeport, Mill Grove, Fredonia, Laoni, Gerry, Busti, Ellington, Napoli, Nile, Scio, and Ulysses.⁴⁸ That was quite a tour in the middle of winter to break-in a new ministerial intern! Apparently this was all the training that Loughborough needed, for as soon as they got back from that trip he began to hold meetings on his own.

In September of 1853, another meeting was held at Pottsdam, at which Andrews, Edson, and White were present. It was a good meeting with an attendance of about

46. Ella M. Robinson, Lighter of Gospel Fires, John N. Loughborough, pp. 77-80.

47. Review and Herald, Mar. 17, 1853, p. 176.

48. Ibid.

80.⁴⁹

It seems that Edson must have spent the summer of 1853 at home, probably taking care of his farm. But as soon as it was winter again, he was back busily holding meetings. Either the last Sabbath of October or the first in November he spent at Copenhagen, New York, where he found a few who loved the present truth. On Sunday he went to Martinsburgh where he and Horace W. Lawrence, who was travelling with him, spoke, giving their views. Then during the week that followed, they went to Watson where they held two evening meetings. The people came through the mud and snow to attend the meetings. Before returning home, the two men went on to Lorain, New York, where they were on October 28, 1853.⁵⁰

Probably from Lorain Edson returned home, but early in the following year--sometime during the first week or so of February, Edson was off again on a tour which would take him four weeks to make. This time he went through Cayuga, Oswego, Jefferson, and Lewis counties visiting churches. In his letter to the Review reporting on his trip, he strongly appealed for someone to come and work in Watson, Lewis County. He was also able to report that he had found a few strong believers in Copenhagen.⁵¹

It must have been hard in those days when the minister could get around so seldom to visit the believers. The territory that Edson seems to have been responsible for was spread over several counties in southwestern New York, and on into Pennsylvania. With his farm to operate, and his family to support, it seems that he could only get around to the various small groups once or twice a year. It is no wonder that they often found the groups discouraged and sometimes completely abandoned when they arrived on their visits. It must have given those early ministers a real thrill to arrive in a place and find a small group still faithful. How that must have cheered their hearts!

49. Review and Herald, Sept. 20, 1853, pp. 84, 85.

50. Review and Herald, Nov. 8, 1853, p. 143.

51. Review and Herald, Mar. 21, 1854, p. 71.

Along in 1855, it was decided that it would be easier if a tent was purchased to hold meetings in in New York State. This would save the troubles of having to try to find a hall that they could rent. An appeal was sent out to the brethren for funds. In a list of those who contributed toward the tent fund, Hiram Edson was listed as having donated \$5.00.⁵²

IX. The Closing Years of His Life

Hiram Edson was 50 years old in 1855, and he seems to have begun to slow down a bit. Possibly the ill health that was to plague him later in his old age was already beginning to bother him. At any rate, the reports of his activities in the columns of the Review become farther and farther apart.

We have no record of when Edson's son George W. Edson got married, but on September 19, 1855, his oldest daughter was married to Chester R. Wells in Charlotte, Monroe County, New York, by "Reverend Mr. Moses Wallace."¹

There was a conference held at Oswego from December 14 to 16, 1855, which Hiram Edson attended. At this conference--

It was proposed to take into consideration the propriety of establishing further order in the churches of Central New York. Brn. Hiram Edson and David Arnold were then chosen, and afterwards set apart by prayer and the laying on of hands, to act as Elders in the church.²

This conference decided to appoint \$500.00, for running the New York tent the following summer in new fields. On Sunday evening, while celebrating the ordinances, one of Edson's daughters professed faith in Christ and she was baptized that evening within the hour.³

Loughborough reports that this meeting was held in the home of Brother Goodwin. He adds the following details about Viah Ophelia Edson's baptism (she would have been 14 years old at the time):

I was about to dismiss the meeting on a Sunday evening. In fact the congregation were on their feet to be dismissed, when she requested the

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1. All the records that follow in this chapter concerning the marriages or other facts about Edson's children will be taken from the Family Register in the Edson Family Bible.
 2. Review and Herald, Dec. 27, 1855, p. 101. This brings up the whole question of whether or not Hiram Edson was ordained as a local elder, or as an ordained minister. It is hard to say what this ordination was then conceived to be as we shall see after the New York and Pennsylvania Conference was formed. When we come to that point in our paper, the question will be discussed in full about Edson's ordination. It can be argued that this 1855 ordination was only as a local elder who had churches in several counties under his care.
 3. Review and Herald, Dec. 27, 1855, p. 101.

privilege of taking her stand to obey the Lord. She and her father were to go home in their cutter, some twelve or more miles that night after meeting.

After the meeting closed she said to her father, "I want to be baptized before we go home." He said, "To be baptized you would have to go to the lake, two or three miles in the cold, and probably it is ice at the edge of of (sic) the lake." She said, "All right, I can go there," I said to brother R. F. Cottrell, "Can you go with them to the lake and baptize her?" "Yes" He said, "I will go." Soon he and Ophelia were dressed, went to the lake, and she was baptized, and went home that same night, --Happy in the Lord.⁴

The first several issues of the Review for 1856, contained a continued article by Edson offering his interpretation of the 2520 years of Leviticus 26. In a letter of introduction written to Elder White that was printed before the first installment of the article, Edson said that he had been very busy doing manual labor providing for his family. He wrote,

I "have had but little time either to read or write, and worn with excessive toil I have felt but little disposition or spirit of writing, and hence, am poorly prepared to write any thing that would be of service to the church. But what little sympathy and zeal I have had in exercise for the cause of the truth, has been with the Review, and those who have borne the heat and burden of the day, in advancing the truth it advocates."⁵

In his introduction to his article, Edson admitted that his ideas were not matured, and that he was submitting them just to see how people would react to them.⁶

It was about this time that Edson seems to have moved from Port Byron to Martville, New York. On June 26, 1856, a letter appeared in the Review addressed to Elder Smith, which was a letter of hope and encouragement from Edson. It was sent from Martville.⁷

In November of 1856, there was a conference held at Buck's Bridge, New York, which Edson attended. This was the home of John Byington. It was reported that Brethren Sperry, Hutchins, Rhodes, and Goodwin were also in attendance at the conference. They had a good meeting.⁸

4. Letter from J. N. Loughbrough to Elder H. M. Kelley, Dec. 23, 1919, p. 1, (all sic.).

5. Review and Herald, Jan. 3, 1856, p. 105.

6. For a brief summary of his article, see Chapter X where all of Edson's theological articles are summarized in brief.

7. Review and Herald, June 26, 1856, p. 71.

8. Review and Herald, Nov. 27, 1856, p. 32. Research

Apparently the winter of 1856-57 also found Edson at home, and not out travelling among the churches. There was an appointment for a conference to be held beginning on February 27, 1857, at 2:00 p. m. at Oswego. The announcement of the conference in the Review was signed by S. W. Rhodes, F. Wheeler, and H. Edson.⁹

The above conference was held just a couple of weeks after Edson's second daughter Belinda Adelaide Edson was married. She married William W. Cobb on February 3, 1857 at Clifton Springs, Ontario County, New York.

At the Roosevelt Conference which met in March of 1857, Edson is not mentioned as having been present. This is strange as it seems to have been an important conference. It was voted there to ask Frederick Wheeler of New Hampshire to move to New York, and to pay his moving expenses. The conference also voted to again man the New York tent for the coming season. Edson's absence from this meeting is the start of a trend that becomes more and more prominent as the years go by.

In April there appeared in the Review a letter from Edson discussing the message of Laodoea as applied to the church. This letter was also sent from Martville, which would tend to confirm that Edson had moved from Port Byron to that place.¹⁰

Possibly Edson had been trying to build up his farm, or possibly he had been sick, but early in 1858 he was out travelling and preaching again. This time he was on tour with Frederick Wheeler for about four weeks. They went through Jefferson and Lewis counties where they held meetings among the brethren and in new fields.¹¹

On January 1 and 2, 1858, which were a Friday and Sabbath that year, Edson and Wheeler met with the church at Jefferson County. Spiritual strengthening

9. Review and Herald, Feb. 12, 1857, p. 120.

10. Review and Herald, April 9, 1857, p. 192 (sic.)--should be p. 182 actually.

11. Review and Herald, Feb. 11, 1858, p. 110.

and deeper consecration of the believers was the result of that meeting. The following Sabbath (January 9), they spent in Watson, Lewis County. There was some sort of sickness going through the village, so the attendance at the meetings was poor. They still gave seven discourses there among the Seventh Day Baptists, and three more in an adjoining school district in New Bremen. The congregations were not large, but Edson and Wheeler reported having good attention from the audiences.

From New Bremen they moved on to the Indian River Settlement. There they gave six lectures. They encountered some opposition there when the perpetuity of the 10 Commandments was presented. However, one expressed determination to keep all the commandments. Others were still investigating this new truth when the two travelling preachers left. To have even one accept the Sabbath must have thrilled Edson and Wheeler! They then went through the forest eight miles to Diana and Pitcairn in St. Lawrence County. There they gave one discourse to a small, attentive audience. Edson and Wheeler kept on moving, and next arrived in Harrisville where a schoolhouse was opened to them. It was well filled for their meetings. They gave six lectures, and then the school teacher objected to the schoolhouse being longer used for evening meetings. They wrote back to the Review, "The house was closed, evidently against the wishes of most of the district."¹² A friend offered to open his dwelling house, which they used the following evening, and then they closed their labors in Harrisville. As a result of their efforts in that place, several made up their minds "to obey God in all of his (sic.) requirements, the Sabbath not excepted."¹³

This tour gave Edson and Wheeler new determination to go out and labor for souls. They wrote to the Review,

There is a large field of labor in that ~~vicinity~~^{vicinity}, where the Advent doctrine has never been preached, and where there are honest souls famishing for the bread of life. From what we have seen of the work of the Lord on

12. Ibid.

13. Ibid., p. 111.

this tour, we feel new courage to still visit the "highways and hedges," and with this last compelling message labor to rescue the honest from the destruction that is soon coming on the earth.¹⁴

About the time they got back from this trip, there was a conference at Roosevelt. This was to be held Sabbath and Sunday, February 5 and 6, 1858. The following weekend there were to be meetings at North Brookfield. The announcement of these meetings that appeared in the Review was signed by Wheeler and Edson.¹⁵

There were a goodly number present at the Roosevelt Conference, with many coming in from surrounding counties. The Lord was present at the meeting, but there was apparently a disposition on the part of some to bring others to their peculiar views of the present work of the church; which had an effect to check the free course of the Spirit and prevent that freedom than might have been enjoyed.¹⁶

On Sabbath and Sunday outsiders came to the meetings to hear the reasons for the Sabbath keeper's faith. The general feeling at the meeting was that there had been an improvement of the state of the church in Central New York.¹⁷

The meetings were also held at North Brookfield as announced. The attendance wasn't too large, but there was a wonderful spirit present. On Sunday the meetings were held in the Christian Chapel, though stormy weather prevented a large congregation. Yet faith was strengthened, and they could write, we "feel encouraged to strive to labor with more ardent zeal for the salvation of our fellow-men."¹⁸

The Roosevelt Conference had discussed the operations of the New York tent for the ensuing season. It was decided to send it out ^{again} ~~again~~. H. Edson, D. Arnold, and A. Robinson were to compose the committee to procure laborers to go with the tent, "and to correspond with the brethren in other places in relation to tent

14. Ibid.

15. Review and Herald, Jan. 21, 1858, p. 88.

16. Review and Herald, Mar. 11, 1858, p. 133.

17. Ibid.

18. Ibid.

operations."¹⁹ Hiram Edson and Frederick Wheeler were selected to prepare the report of the Roosevelt Conference and to send it to the Review.²⁰

For a time Edson was active again in going from place to place. In March of 1858, he spent time visiting scattered brethren in the southern part of New York and in Pennsylvania. He reported to the readers of the Review that he had had some enjoyable visits. In one place he met with a group of twenty that had just been brought to the truth by Brother William W. Ingraham. Unfortunately, someone had just poisoned Ingraham's eight year old horse which he used to visit from place to place giving the message. In his letter to the Review, Edson was trying to raise money to buy Ingraham a new horse to replace the one that had died. The old horse was worth from \$125.00 to \$150.00, and Edson was trying to get fifty people each to contribute \$3.00 towards this project. To start it off, Edson said he would be the first of the fifty to give \$3.00. This letter was mailed from Edson's home in Martville where he had returned after his tour.²¹

After this, Edson seems to have ^{again} ~~again~~ for one reason or another become inactive in the work of God. Whether the farm claimed all of his attention, or his health was poor, I don't know. Whatever the cause, it was over a year before we again find a letter from him in the Review. The big General Conference at Battle Creek in May of 1859, at which Systematic Benevolence was adopted was the event that prompted this letter from Edson to Elder White. Edson had hoped to attend the conference, but was unable. The problems that were then current in the churches of central New York of bickering and discontent had possibly discouraged Edson a bit, and this might have caused his inactivity. At least his letter sounds like something had discouraged him. Anyway, Edson now was sending some money to hire a man to go and do Elder J. N. Andrews' work, so that Andrews would be free to evangelistic work with a tent. It is obvious from the fact that Edson was sending along money with his letter that this truth was still where Edson's heart was.

20. Ibid.


21. Review and Herald, April 1, 1858, p. 159. search

I send \$---- to help hire a man to work in Bro. J. N. Andrews' place, in order that Bro. A may go with a tent, or labor in the great harvest-field, as the Lord shall direct. I will try to send a mite more at some future time for the same object if necessary.

Your Conference at Battle Creek I suppose is now just closed. I felt some considerable anxiety to attend this Conference, but did not see my way clear. I have felt some freedom, and a measure of the Spirit frequently, while praying for the great Head of the Church to preside at the Conference, and for its good result. I have fondly hoped and prayed that this Conference would be the dawning of a new era in the Third Angel's Message, and still hope and pray that a new era in the Message may be dated from this Conference just closed. My prayer is that the spirit of sacrifice may be revived in the church throughout, and that there may be a coming up as one man to the help of the Lord. I very much desire the Lord to give a new impetus to the cause of present truth. I much desire to see "the cause revived and carried on its way, with greater power than ever before."

The mighty men of the earth are waking up and preparing war, and the muttering thunders of the gathering storm seem waxing louder and louder, and shall the remnant who expect to stand in the battle in the day of the Lord still slumber and sleep? May heaven forbid it, lest we sleep a perpetual sleep, and not awake.

Hiram Edson.

 Thank you, Bro. Edson; but you will see that the friends of the cause in Michigan are pledged to sustain Bro. A. this season. They will do it cheerfully and fully. They will sustain the cause in this state, and help western Missionaries. Let New York come up to her own wants. Bro. A. is needed more there than here, and if the friends in New York had been in season, they could have had help to run their Tent. We say, Let the brethren in New York come up to the work, where they can work with preachers who visit them, sustain the cause in that State, and help send the Message to destitute fields.

J. W. (James White)²²

Another conference was held at Roosevelt in June of 1859, but apparently Edson did not attend it--at least he isn't mentioned in the report of the meeting. This conference voted to ask Elder Andrews to come to New York to man the New York tent.²³

This conference was followed a couple of months later by another at

22. Review and Herald, June 16, 1859, p. 32.

23. Review and Herald, June 30, 1859, p. 48--A note also on this same page states that Andrews would stay with the Michigan Tent in 1859, but that he would be willing to go to New York the following year to operate their tent.

Roosevelt from August 26-28, 1859. Again Edson was not mentioned as being present, though the Whites attended this conference. Elder White who was writing the report of the conference to the Review stated:

The brethren are recovering from their low state, and are preparing to stand with, and assist those whom the Lord may send into the State to labor. A rash, hasty, fitful spirit has had a blighting influence in Central New York; but it has been removed under the judicious labors of Brn. Wheeler and Edson.²⁴

About this same time, Ellen White was shown in vision some of the troubles that were plaguing the churches in Central New York. She was shown that men were holding wrong positions, and that they were adamant in their refusal to drop their erroneous views. She was shown that they were intolerant, and that they weren't loving and gentle Christians as they should have been. More than one message was sent from her to the churches in Central New York. In one of these communications, she wrote,

I saw that bro Edson has not taken his place in the church, he has kept back for fear of getting out of his place. I saw that bro E has good judgment in matters of the church, it needs cool, collected, patient, persevering men to judge in matters of the church, a hurried spirit must not decide in matters of the church. bro E must take his place.

Dear bro E. I saw you must comfort the church, the Lord loves the church and you must try to help them up.²⁵

24. Review and Herald, Sept. 15, 1859, p. 132.

25. This quotation (all sic.) is on page 7 of a letter that is reported to have been among Edson's papers. It is a handwritten copy from an original Ellen White letter. This copy is now in the Heritage Room at Andrews University, Berrien Springs, Michigan. The original in Ellen White's own handwriting has been lost, and there was no copy of this letter in the Letter File or the Manuscript File of the branch office of the Ellen G. White Estate, also at Andrews University. This letter had not been verified at the time of the writing of this paper. The letter is entitled, "Pennsylvania Vision for the Church in Central New York." This copy is undated. A copy of this letter was made by Elder Arthur L. White when I brought it to his attention, and he took the copy to Washington, D. C., where the main office of the Ellen G. White Estate is located. Since he is Secretary of the White Estate, and has worked with these materials all of his adult life, his tentative authentication of the letter pending more careful investigation led me to include it in this paper. It is very possible that at some future time this letter will be authenticated and a copy of it will find its way into the files of the Ellen G. White Estate. There is also another letter dated Oct. 28, 1859, to the Roosevelt Church, which is verified. This second letter deals with conditions at Roosevelt, but does not mention Edson in particular. It carries the White Estate coding, B-17-1859. A handwritten copy of this letter is also among the Edson papers housed in the Heritage Room at Andrews University.

Sometime during the next two years, Edson moved from Martville to Palermo, New York. It is June of 1861, before we find another letter from Edson in the Review. Now it is sickness that is getting him down, and keeping him from his usual activities. Writing from Palermo, he says,

The Review is a welcome messenger to us, although I have not been able myself to read but very little of its contents for more than a year. My health for years has been failing, and for the past fourteen months, I have not been able to labor, read, or write but a trifle. From February last my health seemed to improve gradually until the spring opened, since which it has ^{again} failed me; but I hope for that land where the inhabitants shall no more say I am sick. My faith is unshaken in the third angel's message. I believe we are nearing the loud cry, and the closing scenes. I have confidence in, and my sympathy is still with, those who have stood by this work, and have borne the heat and burden of the day, whose experience should be considered of much value and worth to the church. The Lord give such wisdom from above and guide them in judgment is my prayer. I believe the plan of systematic benevolence is in the order and counsel of heaven, and that the remnant church must needs come up to the standard raised on this subject and bring all the tithes and offerings into the storehouse, or the Lord's treasury, that there may be meat in the Lord's house before he will open the windows of heaven and pour out the rich blessing that there will not be room enough to ^{receive} it; which will be no less than the latter rain or refreshing from the presence of the Lord, whose longsuffering is now waiting as in the days of Noah. He is not willing that any of his people should perish, but that all should come to repentance for our lukewarm, poor, wretched, miserable, blind and naked destitution. I feel bad at times that I am so bound that I am of no service in the blessed cause I love. Though unworthy, I hope to share in the prayers of such as have power and can prevail with God.

Your unworthy brother in affliction.²⁶

A short time after Edson wrote this letter to the Review, a conference was held at Roosevelt on August 3 and 4, 1861. The Whites attended this conference, and apparently Edson was able to attend it also. This report of the conference appeared in the columns of the Review:

A day (Sabbath) of fasting, humiliation and prayer seemed most appropriate to the condition of this people. Several of the pioneers in the cause were in great affliction. Bro. Edson had been unable to labor for about a year and a half in consequence of failing health.²⁷

From this time on, until the time of his death, it seems Edson's health was generally bad with only periods of brief improvement. Late in 1861, Edson wrote another letter to the Review reporting on his condition.

26. Review and Herald, June 11, 1861, p. 23, (all sic.).

27. Review and Herald, Aug. 20, 1861, p. 92.

DEAR BRO. AND SR. WHITE: I have been thinking for some time of writing to you a few lines to let you know how we are getting along. We still hold in very grateful remembrance your friendly visit with us, the precious seasons we enjoyed with you around the family altar, and also in the public congregation. We know your prayers availed much in our behalf. My physical strength has improved considerably since you were here, though I have had some slight relapses, one rather serious of late; but from this I am now mostly recovered. I am trying to lean upon the arm of the Lord, and to believe that he will lift me up. I believe the Lord will yet visit us in mercy. The manifestation given through the gift of the Spirit, while you were here, has been a source of comfort and encouragement to us. We hope to profit by it. I am looking for, and expect my strength to increase, though it be but slow. If we come into mind in your seasons of prayer, still pray for us.

I was glad to learn from the Review that union existed on the subject of organization in your general conference. The manner of organizing churches as proposed and adopted seems to me unobjectionable. I am rejoiced to see this work begin to move forward. It looks a little more like coming into the unity of the faith. There must be order in the church or house of God; and how can order be established or exist independent of organization. Have we not tried anti-organization, until we have confusion, Babel, Babylon, enough? And shall we still refuse to be shown the more excellent way? I have felt no risings against organization from its first suggestion among us, but have ever spoken in favor of it. Perhaps I ought to have spoken more publicly, but I have looked for others of more leading influence to move out, considering mine to be of little service; yet I suppose our mite should be cast into the right scale. If I have erred here, pardon.

Yours as ever, in hope, though wading through deep waters.

Palermo, NY.

Hiram Edson²⁸

During this time, Edson still lived at Palermo. In the fall of 1862, the New York and Pennsylvania Conference was organized.²⁹ Though several sources list Edson as being among the early workers of the New York Conference,³⁰ his name is not listed among those present at the conference. In fact, there is no delegate listed as being from Palermo, New York.

Edson's physical condition must have worsened, and nothing is heard from him for the next several years. The following notice was placed in the July 26, 1864, Review:

28. Review and Herald, Oct. 22, 1861, p. 167.


29. Review and Herald, Nov. 4, 1862, p. 182.

30. See Don F. Neufeld, Editor, Seventh-day Adventist Encyclopedia, "New York Conference," p. 856; see also W. A. Spicer, Pioneer Days of the Advent Message, p. 225.

To the Friends of the Cause

Our beloved brother, Hiram Edson, of Palermo, Oswego Co., N. Y., who has been a portion of the time for several years in very feeble health, is at this time in a state of extreme prostration, from nervous debility. The older friends of the cause know something of the sacrifices made in its behalf by brother (sic.) Edson. Almost at the beginning of this work, when there was very little means to sustain the cause, our brother sold his excellent farm, in Manchester, Ontario Co., N. Y., and devoted the greater part of the proceeds to sustain those who were preaching the present truth, and with this he gave his own time also. Now with slender means for the support of his family, our brother is reduced to helplessness. After a careful consideration of the case, it is thought proper to invite those who esteem it a privilege so to do, to unite in raising the sum to sustain Bro. Edson for a few months at the Dansville (N. Y.) Water Cure. Those who respond to this circular will send in their means at once to Elder James White, Battle Creek, Mich. It is proper to add that this appeal in Bro. Edson's behalf is made without his knowledge.

J. N. and A. S. Andrews,	\$10.00
J. and E. G. White,	10.00
J. Edson White,	5.00
J. N. Loughborough,	5.00

 We are glad that Bro. Andrews has introduced to the benevolent the case of our afflicted Bro. Edson. His sacrifices at an early stage of the cause were great, in travelling extensively from Maine to Michigan, and in the Canadas, at his own expense, and blessing with his means God's poor ministers. God forsake such a man, who trusts in him? Never! A statement of his condition will kindle a fire of love and benevolence in a thousand sympathizing hearts at once. And we have only to add, Let no one send a dollar only those who esteem it a great pleasure, and can spare the means as well as not. Let such send their fives and tens right along.

J. W. (James White)³¹

Apparently the money came in, for a few months later Edson was at "Our Home" at Dansville, New York. On August 24, 1864, the Whites left home at Battle Creek headed to Roosevelt, New York. They then spent three weeks at Dansville. There they met with Dr. Lay, as well as J. N. Andrews, Hiram Edson, and Elder Hall (the latter three all being patients there at that time).³² The facilities at "Our Home" were used during those years by several of our ministers. Overwork and improper health measures took a heavy toll on the output of our ministry

31. Review and Herald, July 26, 1864, p. 72.

32. Review and Herald, Nov. 22, 1864, p. 205.

during those years. Several of our men had to go to "Our Home" to recuperate from what the evils of intemperance had done to their constitutions. "Our Home" had ample table, bath room, and beautiful walks. Practical lectures were also given to the patients on hygiene by Drs. Jackson and Hurd.³³

From Dansville the Whites went on to the New York Conference at Adam's Center.³⁴ How long Edson remained at Dansville is unknown, but he wasn't mentioned a year later when Elder D. T. Bourdeau was there.³⁵ Though they often stayed at "Our Home" for several months, Edson's visit must have lasted less than a year.

Later, when money was raised to help Elder White go to "Our Home," Edson was among those who contributed toward the fund. Among those whom White gratefully acknowledged as having recieved money from, Hiram Edson was listed first as having sent him \$10.00. Two others were also listed as having sent \$10.00, and one \$5.00.³⁶

Edson's health still remained poor, even though he had been at "Our Home." It was quite some time before he was even well enough to write out an acknowledgment of gratitude to the Review for the donations that had been given to enable him to go to Dansville. In the Review of February 13, 1866, over one and one half years after the first appeal for funds had been made, Edson finally felt well enough to write to the Review about his condition. This shows how desperately ill the man must have been.

BRO. WHITE: I wish to acknowledge through the Review the receipt of money donated by the brethren to sustain me at the Dansville Health-reform institution. The amount received was \$243.04, which I shall, sooner or later, make good to our common cause. The brethren have my heart-felt thanks for their liberality. It has not been a lack of gratitude for the beneficence and Christian sympathy on the part of my brethren that this acknowledgemnt has been so long delayed, but that I might report improvement

33. Ibid.

34. Ibid.

35. Review and Herald, July 4, 1865, p. 37.

36. Review and Herald, Nov. 14, 1865, p. 192.

in health. I have been long impairing my health, and nature would require time to restore. The past summer I was brought near the dark valley and shadow of death, beyond the reach of human skill or power. In answer to fervent effectual prayer the Lord has raised me up, and I am, so to speak, on the up-hill grade, my health amending, for which I give thanks to Him to whom all thanks are due.

I am thankful for the light on health reform received while at Dansville, and from the publications, How to Live, etc.

Palermo, NY., Jan 30, 1866

Hiram Edson³⁷

It was also during the summer of 1866, that Edson's daughter Viah Ophelia Edson was married. This was the older of the two daughters who grew up from Edson's second marriage. As was mentioned earlier, Edson's first wife, Effa, had died in 1839. Later that same year, Edson had remarried. His second wife's name was Esther, and to this union had been born a little girl, Viah Ophelia Edson. She was born June 5, 1841. However, it was just slightly over a year later, June 26, 1842, that she died. When a year later, June 2, 1843, another girl was born to Esther, the grieving parents also named her Viah Ophelia Edson. It was this second Viah Ophelia Edson that was married on July 17, 1866, to Washington J. Cross. The service was performed in Palermo by Elder David Arnold. When Viah left home, she left behind only one younger sister, Lucy Jane Edson, who had been born July 30, 1856, in Hannibal, New York.

As I have already said, some Adventist historians say that Edson is listed as having been among the early workers of the New York Conference, but the records in the Review don't support that. In fact, it wasn't until the 5th session of the New York and Pennsylvania Conference, which was held September 28, 1866, at Roosevelt, that Edson was granted a ministerial license.³⁸ Edson is not mentioned as having attended this session, though possibly he did so.

The following summer (1867), he was well enough to attend Quarterly Meeting at Vernon. There he met with D. M. Canright who was returning from the recent General Conference at Battle Creek, Michigan.³⁹ Edson was interested to hear how

37. Review and Herald, Feb. 13, 1866, p. 158.

38. Review and Herald, Oct. 16, 1866, p. 158.

39. Review and Herald, June 11, 1867, p. 307.

the work was progressing from D. M. Canright. There is no record that I have been able to locate that would suggest that Edson ever was present at any General Conference Session.

Though Edson was sick much of the time, it doesn't seem to have dampened his interest for studying the Bible. At least in 1867, he came out with two articles in the Review that were designed to answer an argument of some that the 40 years of Israel in the Wilderness were to have their antitype after 1844, among God's people. That would mean that Christ couldn't return until 1884--17 years in the future from then. Notice this interesting note, probably placed in the Review by Uriah Smith who was then the Editor of the paper:

The Historical Department is more than usually interesting this week. We think Bro. Edson has clearly refuted the disheartening view that the 40 years sojourn of Israel in the wilderness is to have its antitype this side of 1844. Certainly it would be quite a damper on our faith if we thought seventeen long years must roll by before the Master would come. . . . 40

Again at the New York and Pennsylvania Conference session of 1867, Edson was given a ministerial license.⁴¹ Still there is no evidence that he actually attended the session. Why it was that he was only being granted a ministerial license while others were being given ministerial credentials, I have not been able to learn.

Apparently Edson's health had begun to improve a bit, at least so that he could get to a meeting at Roosevelt on October 26, 1867. The Whites were present at the conference. Among others that they met there were Brethren Edson, Taylor, Whitney, Rhodes, Wheeler, and more. Elder White wrote about this meeting,

But we are sorry to say that many of these seemed to be bound in spiritual darkness, some for this cause, and some for that.⁴²

Mrs. White bore pointed testimony on Sabbath and again in the evening. On

40. Review and Herald, July 30, 1867, p. 109. For a discussion of this article see Chapter X where Edson's theological writings are discussed.

41. Review and Herald, Oct. 29, 1867, p. 308.

42. Review and Herald, Nov. 5, 1867, p. 321.

Sunday there were more pointed testimonies given. These brought about confessions of wrongs done and back sliding. On Monday they had more meetings--nine hours worth in fact.⁴³ Whether or not Edson was among this group who were the cause for the testimonies being needed is not known. It may well have been that he was among the group that God needed to correct.

From Roosevelt the Whites headed on to New England. On their way back home on January 2, 1868, they stopped at Adam's Center, New York. Here a larger meeting was held than the one held at Roosevelt three months before. Edson was ~~not~~^{well} enough to attend. Some of the pioneers must have been among those having difficulties for this note appeared in the Review by Elder White written about this meeting: "We were glad to see that Bro. and Sr. Wheeler were fast coming to the light. . . ."⁴⁴ In all, it was a good meeting. Souls turned to the Lord who were "in the noon of life."⁴⁵

Bad health was still plaguing Edson. In February of 1868, Elder C. O. Taylor who had been visiting several of the churches in New York, dropped in to visit Hiram Edson. He had this report for the readers of the Review:

We called on Bro. Edson. Found his health poor. He has been running down for some weeks. Overtaking body and mind, has left his system in a condition to take on colds, and set his old disease to work. Some signs of typhoid fever set in. It seemed as though the earthly toil and labor of this dear brother was most over, and his work about done. How this may be, the Lord knoweth. And He in whom his servant trusted, will do all things right.

Since writing the above I have heard from him by letter. He is no better. He has no regular run of the fever, yet has some; coughs hard, raises considerably, is very weak and helpless.⁴⁶

At the seventh session of the New York and Pennsylvania Conference which was held at Adams Center from October 23-26, 1868, there is still no indication that Edson was able to attend. Again he was only given a ministerial license, while J. N. Andrews and R. F. Cottrell were issued ministerial credentials.⁴⁷

43. Ibid.

44. Review and Herald, Jan. 28, 1868, p. 105.

45. Ibid.

46. Review and Herald, Mar. 3, 1868, pp. 182, 183.

47. Review and Herald, Nov. 17, 1868, p. 246.

At the eighth session held at Kirkville, New York, on September 16, of the following year, Edson was once again given a license. This time, for the first time, Frederick Wheeler was also given a ministerial license (not a credential). Still there is no indication that Edson attended the session.⁴⁸

At the ninth session of the New York and Pennsylvania Conference which was held August 3, 1870, at Oneida, the following action was taken:

By the action of the Conference the credentials of C. O. Taylor, S. B. Whitney, J. N. Andrews, and R. F. Cottrell, were renewed; and credentials given to Hiram Edson and Frederick Wheeler.⁴⁹

Why at this time the Conference decided to give a man who was about 65 years of age and who was sick most of the time a ministerial credential (when he had already been receiving a license), I don't know. There is no evidence that he (or Wheeler) were ordained at this time for the office of minister.

However, the fact that Edson was a credentialed minister shows that the Seventh-day Adventist Encyclopedia is wrong when it calls Hiram Edson a "layman."⁵⁰ Edson appears definitely to have been an ordained minister for at least a few years in his life. In fact, there is some evidence that he even performed the functions of an ordained minister. In an obituary notice that appeared in the Review for Byron E. Tefft, it states that this man was baptized by "Elder Hiram Edson."⁵¹ Unfortunately, the year of the baptism is not given. This would corroborate Ellen White who at least on one occasion speaks of "Elder Hiram Edson."⁵² J. N. Loughborough also calls Edson "Elder" in one of his books.⁵³ So I think we have been wrong in calling Edson just a "layman," when it seems

48. Review and Herald, Oct. 12, 1869, p. 126.

49. Review and Herald, Aug. 23, 1870, p. 78.

50. Don F. Neufeld, Editor, Seventh-day Adventist Encyclopedia, "Hiram Edson," p. 364.

51. Review and Herald, July 4, 1929, p. 29.

52. On p. 155, of the book by Ellen White, Counsels to Writers and Editors, the first paragraph speaks of a "Brother ____." The original manuscript in the White Estate Vault shows that the "Brother ____" referred to is Edson. It is interesting that in the copy of the manuscript at the White Estate Vault at Andrews University, Mrs. White has gone back through the copy and added "Elder" in her own handwriting above the first "Brother Edson" in the paragraph. She has deliberately chosen to call Edson "Elder" instead of "Brother" as she first used at the time she originally wrote the manuscript out.

53. J. N. Loughborough, Rise and Progress of Seventh-day Adventists, p. 138.

in fact that he must have been an ordained minister of the gospel.⁵⁴ The only question that remains is whether the ordination that he had back in 1855 was the only ordination that he ever had, or whether he was ordained again, this time setting him apart to the gospel ministry. As of now, I have found no evidence to suggest that Edson was ever ordained more than the one time back in 1855. Possibly that ordination was considered sufficient by the brethren to now issue him a ministerial credential, or possibly he was ordained a second time, and it wasn't written up in the report of the conference that appeared in the Review.

The following year, 1871, Edson attended the tenth session of the New York and Pennsylvania Conference which was held at Kirkville, New York, on August 9. He was appointed as one of three to compose the Committee on Nominations for the session. When reports from the ministers and licentiates were received, Edson responded with the others. At this conference his ministerial credential was again renewed.⁵⁵ Though there are no reports about him in the Review during these years, his health obviously had improved enough to allow him to get to the Conference Sessions. It must not have improved enough though to have allowed him to do much travelling and preaching since we find no reports of his activities in the Review.

On August 6, 1872, at the eleventh session of the Conference, also held at Kirkville, Edson was again able to attend. This year his credential again was renewed. When the reports were called for from the ministers, Edson again is listed among those who responded.⁵⁶ However, in 1873, there is no evidence that he attended the session, though once again his credential was renewed.

54. As we shall soon see, Edson got into a disagreement with his brethren and quit going to church for a time. This may be why he quite receiving a credential after a few years, and why his obituary (Review and Herald, Feb. 21, 1882, p. 126) doesn't mention him being an "Elder." However, when his wife died about eleven years later, she was referred to as the wife of "Elder Edeson" (sic.). (Review and Herald, May 30, 1893, p. 351).

55. Review and Herald, Sept. 12, 1871, p. 102.

56. Review and Herald, Sept. 10, 1872, p. 102.

The following resolution was passed at the 1873 session:

That it is the mind of the Conference, that our ministers should labor in new fields exclusively, unless the Conf. Committee shall otherwise direct.⁵⁷

Since Edson had been sick for several years, it is quite unlikely that he was able to so engage himself in new work. He was over ⁶⁷~~73~~ years of age, and apparently able to do very little, at least not sufficient to get his name into the columns of the Review.

The following year at the 1874 session of the New York and Pennsylvania Conference which was once again held at Kirkville, Edson again received his credential. There is no evidence that he attended the session though, and the following resolution was adopted at the conference:

Resolved. That in the judgment of the Conference, the labors of our aged brethren, Wheeler, Cottrell, Edson, and Arnold, in case they received credentials, should be mainly in a local sphere, looking to themselves mainly for their support.⁵⁸

The following year in 1875, Edson attended the session held on a campground near Rome, New York, beginning on September 9. There were five of the local ministers present at this fourteenth session of the Conference. Eighteen churches sent twenty two delegates. Both Elder James White and Uriah Smith were also at the session. Hiram Edson was once again one of the three men on the Committee for Nominations. However, this year Edson wasn't given a ministerial credential (or license), though Frederick Wheeler's ministerial credential was renewed.⁵⁹

Edson, as we have already seen, was always very generous with the finances that God entrusted to him. In 1876, when the new Battle Creek College was in debt some \$10,000.00 to the Publishing Association, appeals were made in the Review to help remove the debt. The debt was bad for the college and was crippling the publishing work. Already some 700 people held \$40,000.00 in stock issued by the

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57. Review and Herald, Aug. 26, 1873, p. 86.
 58. Review and Herald, Oct. 13, 1874, p. 127.
 59. Review and Herald, Sept. 30, 1875, p. 103.

college. They were now trying to get 3,000 people to hold \$100,000.00 in stock. The appeal in the Review asked for no pledges under \$10.00. Hiram Edson pledged (and paid) \$10.00 to help support the Battle Creek College.⁶⁰

In 1873, Elder James White issued a small book entitled, An Appeal to the Working Men and Women in the Ranks of Seventh-day Adventists. It consists mainly of appeals for various funds, and then lists those who had contributed to these various funds up to the time of publication of the pamphlet. The time that these people had contributed (or bought stock) is not given in the book, though evidence could be given to show that it may have been as much as ten years before. It is very possible that this book contains a listing of all who owned stock in the various institutions of the church in 1873.

One of the listings in the book are of those who owned stock in the Seventh-day Adventist Publishing Association. A list is given of the number of shares and the value of all the stocks of the various stockholders. Stockholders are listed according to states and cities within the states. Under New York--Palermo, we find:

Hiram Edson	2 Shares	\$20.00
Mrs. Hiram Edson	2 Shares	\$20.00
Lucy Jane Edson	1 Share	\$10.00
Ophelia Edson	1 Share	\$10.00 ⁶¹

There is also listed a M. Edson as having given a gift of \$5.00 to the Publishing Association.⁶² But this isn't all the Edson family had done. We find also that Hiram Edson had purchased one share of stock valued at \$25.00 in the Health Institute.⁶³ Edson had also donated \$10.00 to the book fund,⁶⁴ which seems to have been a fund used to give out our books free to those who couldn't

60. Review and Herald, April 27, 1876, Supplement, p. 2.

61. James White, An Appeal to the Working Men and Women in the Ranks of Seventh-day Adventists, p. 30.

62. Ibid., p. 67.

63. Ibid., p. 79.

64. Ibid., p. 109.

afford them. So it is easy to see that even later in life, Edson continued to support financially the cause that he had so generously supported in its infancy.

I might point out that the selling of stock seems to have paid off in raising money for our early institutions. The book shows that the following amounts had been raised for the Publishing Association at the time of its publication in 1873:

\$20,090.00	in shares
7,975.98	in gifts
1,755.87	in legacies
<u>\$29,821.85</u>	Grand Total ⁶⁵

There had also been \$33,775.00 worth of shares sold for the Health Institute.⁶⁶

Unfortunately, it was along in these years that apparently Edson got into some theological disagreements with his brethren. Apparently the problems of stubbornness and holding rigidly to his own peculiar views that had been the blight of the churches in Central New York for the past several years, was Edson's problem now also. It is possible that it may not have affected him in the past (though possibly it did), but now he seems to have become bitter that the brethren wouldn't accept some of his particular interpretations of some prophecies. The whole picture of what happened is a bit hard to reconstruct now, but some unfortunate things took place as attested to by the few shreds of evidence that are available to us now.

The Edson Manuscript which we have previously quoted from extensively, seems to have played some part in this story. It seems that Edson wrote out a thirty page document for the Review that told of his early experience, and his recollections of October 22, 23, 1844. Unfortunately, after he got through with his memoirs, the rest of the document contained some of his theological speculations. The story is that the brethren wanted to print the autobiographical portions in the

65. Ibid., p. 73.

66. Ibid., p. 92.

Review, but the other part they refused to print. Edson told them, "Either print it all, or none."⁶⁷ Consequently, the manuscript was not printed.

The manuscript was still complete at the time it was given by Elder H. M. Kelley to Elder Leroy E. Froom for the Advent Source Collection.⁶⁸ This collection is now housed in the Heritage Room of the James White Memorial Library, Andrews University, Berrien Springs, Michigan. Elder Kelly had obtained the complete manuscript from Edson's granddaughter, Viah M. Cross (daughter of Viah Ophelia Edson Cross). Unfortunately, sometime during the past 35 years, someone saw fit to destroy the part of the manuscript that contained Edson's theological speculations that were rejected by the men in Battle Creek.⁶⁹ The manuscript that is now preserved is only the autobiographical portion which is 12 sheets instead of the original 30 pages. There apparently has been at least one copy of the manuscript made years ago, but I have no idea of how to go about tracing it down.⁷⁰ It would seem that the missing portions will probably never be recovered now.

The Edson Manuscript must have caused quite a storm. In 1894, Mrs. White wrote apparently about this manuscript,

You know how it was with Bro. Edson. He wrote much, and he thought that what he wrote should be published. Then the Lord wrought upon his

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- 67. L. E. Froom, Finding the Lost Prophetic Witness, p. 47. The number of pages given there as being in the manuscript is in contrast to the 33 that he said it contained in his letter to me, dated November 3, 1971, p. 1.
 - 68. L. E. Froom, Finding the Lost Prophetic Witness, p. 47.
 - 69. L. E. Froom letter James Nix, dated Nov. 3, 1971, p. 1. In my letter to Elder Froom, I asked the nature of the material in the now missing portion of the Edson Manuscript. His response to that question as well as his description of what happened to the now lost portion of the manuscript are in Appendix E, where Elder Froom's complete letter to me is reproduced.
 - 70. In a letter from a F. M. Bartle to W. A. Spicer, dated Sept. 4, 1935, on page 1, Bartle tells Spicer that at one time he had had a copy of the Edson Manuscript made by one of his clerks. A complete copy of this letter may be found in Appendix H. Where the copy of the Edson Manuscript is that he made is unknown--it was unknown to him in 1935. If by some chance it turns up at some future date, it will probably be the only chance we have now of ever finding out what was in the Edson Manuscript. The original of this letter from Bartle to Spicer is in the Heritage Room at Andrews University. There might be a remote possibility that A. W. Spalding made a copy of the manuscript sometime during the years. Unfortunately, his papers which are also in the Heritage Room at Andrews University, have been sealed by the family for a number of years. When his papers are opened, we may find a copy of the Edson Manuscript.

mind, and he gave up the idea, and burned up his manuscript. But he could not let it be, he reproduced his theories, and upon his death, he left money, and charged his wife that she should have his manuscript published. She did not think it so essential that the matter should be published as he did, and after she had given the manuscript into the hands of the proper person for publication, she withdrew it and gave up all the burden of its publication.

Bro. Edson's production was never printed. He was a good man, beloved of all who knew him; but the matter which he had brought together, was not the subject that should appear, not meat in due season for the flock of God. It was of a character that would start into life erroneous theories, that would be nourished by human agents, and would bear fruit in dissension and discord.⁷¹

As I have already noted, the White Estate Vault at Andrews University has an original copy of this letter in its manuscript files. In that original copy, at some later time Mrs. White has reread the copy and made some additions in her own handwriting between the lines which I think are significant. As it appears with the additions and corrections, it reads,

You know how it was with Elder Edson. He wrote much, and he thought that what he wrote should be published. Then the Lord wrought upon his mind, and he gave up the idea, and burned up his manuscript. But he could not let it be, he reproduced his theories, and upon his death, he left money, and charged his wife that she should have his manuscript published. She did not think it so essential that the matter should be published as he did, and after she had given the manuscript into the hands of the proper persons for publication, she withdrew it, and gave up all the burden of its publication. Bro. Edson's production was never printed. We ought to have given Sister Edson a vote of thanks. He was a good man, beloved of God and all who knew him; but the matter which he had brought together was not the subject that should appear, not meat in due season for the flock of God. It was of a character that would start into life erroneous theories, that would be nourished by human agents, and would bear fruit in dissension and discord.⁷² (Underlined portions are those additions and changes which were made by Mrs. White).

The only clue that we have as to the nature of Edson's theological speculations is one paragraph in a letter from Elder J. N. Loughborough to Elder A. W. Spalding.

. . . That manuscript that was sent to the Review from Brother Edson, I know something about it. In it he made some unsafe applications of

71. Ellen G. White Letter. Found in the Ellen G. White Estate Document File, DF 588. See also her book, Counsels to Writers and Editors, p. 155. The full manuscript carries the White Estate No. L-49-1894.

72. Ellen G. White Letter, L-49-1894, (copy at E. G. White Estate Vault, Andrews University, with her own handwritten changes and additions).

Scripture that the publishing committee, and Brother White did not endorse. Brother J. N. Andrews and I were on the Committee. In the document Brother Edson claimed that the text, "The lion is come up from his thicket, and the destroyer of the Gentiles is on his way," was a prophecy of a wonderful work that England was to do. It was a little too visionary for Elder Andrews to endorse. When Brother Edson said of it to Brother Andrews "I have got some light," Brother Andrews replied, "Then let me spoil your light."⁷³

Edson was old and sick, and had been sick for many years. It must have been the bitter debate over this manuscript which caused him to drop out of the church. I don't think that he ever actively worked against the church, but he just quit going. We have confirmation that Edson was out of the church for a time in a letter from Elder Loughborough to Elder H. M. Kelley. Elder Kelley was acquainted with one of Edson's daughters, and after conversing with her one time, he wrote to Elder Loughborough for more information. In the letter Elder Kelley must have told Elder Loughborough about his visit with Mrs. Viah Ophelia Edson Cross. The only letter that we now have is Loughborough's reply to Kelley's letter.

You say that she (Edson's daughter) spoke of her father being "out of the church," but, "uniting before he died."⁷⁴

Unfortunately Loughborough goes on in his letter to apply this time that Edson was out of the church to the time when he left his church to become a Millerite. However, this wouldn't make sense in the light of Edson's daughter's statement that her father was back in the church by the time of his death. She must have been referring to the years in the 1870's when all the evidence points to the fact that he was on poor terms with the church. It might have been very possible for Loughborough to not have been aware that Edson was out of the church for a few years because Loughborough was in England between 1878 and 1883.⁷⁵

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- 73. Letter from J. N. Loughborough to A. W. Spalding, dated Aug. 2, 1921, p. 2. For complete letter, see Appendix J.
 - 74. Letter from J. N. Loughborough to H. M. Kelley, dated Dec. 23, 1919, p. 1. For complete letter, see Appendix I.
 - 75. Don F. Neufeld, Editor, Seventh-day Adventist Encyclopedia, "John Norton Loughborough," p. 723.

Previous to that, Loughborough had been in California for several years.

At any rate, this account by Edson's daughter of her father being "out of the church" for a time squares with the few facts that I have been able to find on this part of Edson's life. Possibly had Edson been younger and not have been sick for so many years, this unfortunate period of his life might have been avoided. As it was, it seem that he was a bitter, cantankerous old man who just stayed away from church for a few years.

As we have seen, Edson was not given his ministerial credential in 1875. From then to the end of his life, he never again received a credential or is listed among those who attended the annual conference sessions.

In 1877, D. M. Canright visited the Roosevelt Church where Edson attended. Canright reported to following to the readers of the Review:

As is well known to all our brethren in the State, father Edson for eight or ten years has not seen his duty in the same light that his brethren have, but has had a different burden from what they thought God designed him to bear. This has been a source of trial to the brethren. At this meeting he took a good stand in laying aside this burden and taking hold according to the advice of his brethren. This brought great relief to the church, and we believe will prove a great blessing to himself and to the cause.

We celebrated the ordinances for the first time in this church for eight years. It is too bad that this sacred memorial of our Lord's death should thus be neglected in any church. I do not see how the blessing of God can rest upon any church that thus neglects, year after year, this sacred ordinance. Nothing can justify such a course. There is no excuse for it. Hereafter they are to have the ordinances on the first Sunday because it is necessary to have a business meeting once a quarter, and this furnishes a good chance to attend to both.⁷⁶

For the next four years, nothing is known of Edson's life, except that on January 15, 1880, Edson's youngest daughter Lucy Jane Edson married Charles Edward Pickard. They were married in Palermo by "Rev. David Arnold." Whether Edson remained in the church during all these four years, or slid back into his former mental state is not known. All that is known is that when M. C. Wilcox visited Edson just a month before his death, his faith was strong.

Sunday afternoon I visited Bro. Edson. Although weak, feeble, and

76. Review and Herald, Jan. 25, 1877, pp. 30, 31.

feeble, and suffering great pain, his trust was strong in God. May God bless him in his old age.⁷⁷

Hiram Edson died on January 8, 1882, at East Palermo, Oswego County, New York. He was 75 years old and nine days at the time of his death. Elder B. L. Whitney had the funeral service--the sermon he based on Revelation 14:13, which Edson had chosen before his death.

The following is Edson's obituary notice that appeared in the Review of February 21, 1882:

EDSON--Died at East Palermo, Oswego county, N. Y., Jan. 8, 1882, Bro. Hiram Edson, aged seventy-five years and nine days. Bro. Edson was a native of Jefferson county, N. Y. He was early connected with the Adventist body, having a rich experience in connection with the movement of 1843-4. After the passing of the time, he was among the first to receive the third angel's message and identify himself with the work, giving largely of both time and means for its advancement. His devotion to the cause, which was dearer to him than life, in its early infancy, when its friends were few, fully entitles him to a place among its pioneers. His name is mentioned in the writings of Bro. and Sr. White in connection with their earlier labors.

For six months before his death he was confined to his bed, almost entirely helpless, and his sufferings were almost beyond endurance. He bore them all with Christian patience and fortitude, though earnestly praying that he might sleep in Jesus. He leaves a wife and four married daughters to mourn their loss. Funeral discourse by the writer from words chosen by our brother before his death, Rev. 14:13. B. L. WHITNEY⁷⁸

The obituary notice was small for one who had done so much in the early days for this movement. I think that the ~~size~~^{size} of his obituary is probably the biggest indication that Edson was still not on the best of terms with his brethren at the time of his death.⁷⁹ After D. M. Canright left the Seventh-day Adventist Church, he wrote about Edson,

Elder Hiram Edson and Elder S. W. Rhodes, noted pioneers in the work, died confirmed cranks, and a trial to the church.⁸⁰

77. Review and Herald, Nov. 1, 1881, p. 283.

78. Review and Herald, Feb. 21, 1882, p. 126.

79. See Appendix K where I have xerox copies of the type of obituary notices that other ministers were receiving in the Review at that time. The contrast between what they received and what Edson received certainly is a clear indicator that Edson wasn't held in too high esteem by his brethren at the time of his death.

80. D. M. Canright, Seventh-day Adventism Renounced, p. 63.

It is a shame that in his old age Edson had become bitter and hard to get along with. As a younger man, he had done so much to help to build up the cause that would become the Seventh-day Adventist Church. That he became sour and separated himself for a time from the church is also sad, but we can thank God that His love and power was strong enough to draw even a sick and bitter old man back to him. Edson's whole life is a testimony to that power of the Holy Spirit that can work in the life.

To be fair to Edson, we must admit that possibly he had been treated harshly or unfairly by his brethren at the Review Office. It may well have been that had some of those men used a bit more tact in their rejection of his manuscript, Edson's course of action might have been different. As we have noted, Loughborough's account of what Elder J. N. Andrews told Edson, if accurate, certainly could have been tempered with a bit of love. All we can do is thank God that in the end, His love triumphed, and Edson died in the hope of meeting his Lord that he had served so devotedly for so many years.

About eleven years later, Edson's wife Esther died on May 1, 1893, at Oswego Falls, New York. It may be some indication that Edson was still held in some disrepute, or was not well known, because her name is misspelled in the obituary notice in the Review. Her obituary appeared in the May 30, 1893, issue of the Review.

Edson--Died of Bright's disease, sister Esther M. Edson, of Oswego Falls, N. Y., in the seventy-seventh year of her age. Sister Edson was the wife of Elder Edson, who was a devoted worker in the cause of truth. They were engaged in giving the first and second messages. She survived her husband eleven years. She leaves two daughters and one brother to mourn her loss. She suffered much in her last sickness, but was resigned to the will of God, and gave evidence of her acceptance with him. Words of comfort were spoken by the writer. S. M. Cobb.⁸¹

Esther was buried next to the side of her husband in the cemetery just

81. Review and Herald, May 30, 1893, p. 351.

across and up the road from the little Roosevelt Seventh-day Adventist Church where they had been members. Both are there asleep in Jesus awaiting the blast of the trumpet at the Second Advent of Christ. On that day Edson will then meet his Saviour, and look into that face that he had expected to see on October 22, 1844.

The text that Edson asked to be used at his funeral certainly expressed well the confidence of this man who had had such a remarkable experience in his Christian life. Even in his old age he was pulled back to Christ so that he died in the church that he had sacrificed and worked so much for during his life.

And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.
--Revelation 14:13.

X. A Summary of Edson's Theological Views

This chapter contains summaries and quotations from Edson's major theological works or articles. These are arranged in chronological order. In some instances, what will be given is primarily a series of quotations from the work, while in other instances, it will be more of a summary capsule of Edson's particular views in that work.

Since this paper is designed primarily as a biography of Edson's life, I have not felt that it was as important to develop fully Edson's theological views. It must be remembered that back in the time that Edson did much of his writing, most of our other pioneers in this movement were also advocating positions that now sound strange to us. Edson was no exception in this regard. Instead of criticizing these men for their views, we should remember that they were sincere in their desire to know what was the truth. We should thank God that He was able to bring harmony and order out of the strange and divergent views that were so commonplace back at the beginning of this denomination.

In this chapter, each individual work or article will be treated separately. As mentioned, this chapter is not designed to be exhaustive, but rather a short summary of each of these works or articles. Had this paper been a thesis instead of just a research paper, these views would have been dealt with to a greater extent. As it was, more than the suggested number of hours were spent in just searching out the biographical details that have been presented in the first chapters of this paper. It is my hope though, that this chapter as an introduction to Edson's theological views will stimulate further research into this side of Hiram Edson.

As I have said, what follows is a chronological listing of Edson's major theological works or articles. To each of these listings are added either a summary or quotations from it. I have not designed that there should be a

uniformity in style of these comments about each work or article. My reason for saying this will become apparent as one reads this chapter. In some cases, as mentioned, there will be sort of a general summary of the work. In other instances, there will be primarily quotations from the particular article. In either case, it is hoped that the comments or quotations will help to give the reader an impression as to Edson's theological views in that particular work.

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The Time of the End; Its Beginning, Progressive Events, and Final Termination, 1849, 31 pages.

In this small work, Edson says that he doesn't think that it will be much longer before the Lord is to come (p. 3). He then sets about to discuss his view of the time of the end.

His first point is that Dan. XI, 36, 45, is not a history of France under Napoleon Buonaparte, nor that Napoleon's campaign against Egypt in 1798 began the time of the end (p. 3). He goes on to point out that Egypt didn't push against France, but the reverse (p. 4). He also contends that since the Book of Daniel was to be closed until the beginning of the time of the end, it should have been opened in 1798 if the above was true, but Edson didn't see any marked increase in understanding of the Book of Daniel at the time of Napoleon's activities (p. 4).

So Edson comes to his conclusion that Daniel XI, 36, 39, is a prophetic history of the Mohammedan power, not Napoleon and France (p. 5). He thinks that John also saw on Patmos under the 5th and 6th trumpets a prophetic history of the mohammedan power (p. 5). Then he was to conclude that Egypt is the King of the South (p. 6), and Czarist Russia is King of the North (p. 6).

Edson then goes into a brief history of Egypt to show that it was a tributary of Turkey, but that it refused to pay its tribute money to the Sultan of Turkey, and in 1839 the two began to fight. The great powers stepped into the squabble,

and on August 11, 1840, the question was settled. That date, to Edson's mind, marked the beginning of the time of the end (p. 6).

Edson then points out that in fact it was in 1840 that the Millerites really got underway in their preaching of the Book of Daniel (though he admits that some had gone on before--"there is always a preparatory work to the accomplishment of any great work." p. 7).

The 2300 days ended in 1844 (p. 8). The 6th Trumpet and the second woe ended in August, 1840 (p. 8). The 7th Trumpet began to sound on October 22, 1844 (p. 8).

After establishing that the King of the South was Egypt, and that when it pushed against Turkey in 1839 and 1840, that that began the time of the end (p. 9), Edson then moved to a discussion of the termination of the time of the end (p. 10). This he envisioned to be under some work of the King of the North which he thought was Czarist Russia (p. 10). He felt that this final push by the King of the North would be in 1849 (p. 11). He quotes several newspapers of the time, all speculating on the military plans of the Czar of Russia in 1849 (pp. 11-13).

Edson tries to show that 70 years is the length of a generation according to the Bible, so the length of time from May 19, 1780 (the darkening of the sun) until May 19, 1850, would be the length of time of the final generation of people on earth (p. 13). At that time (May 19, 1850) Michael would stand up.

Edson thought that it was possible to believe that from 1844 for 1810 days (the number of days equal to the number of years that Jesus was employed in the Holy Place of the temple receiving and forgiving sinners) Jesus would be in the Most Holy Place. That would be under five years, and would terminate before October 22, 1849 (p. 15). That might be the termination of the time of the end. In either case, the time remaining was short, and Edson was urging his readers to prepare to meet their Lord.

Edson then spent the major portion of the remainder of his pamphlet showing the importance of keeping the Ten Commandments--including the Sabbath, if one

is to be prepared to meet their Lord.

The last couple of pages conclude with more discussion showing evidences that the Mohammedan power is really what is spoken of in Daniel XI, 36-39.

An Exposition of Scripture Prophecy Showing the Final Return of the Jews in 1850,
1849, 41 pages.

Early in his book, Edson Says,

That there is to be a literal gathering, or return, of the Jews to the literal land of Israel, the land of Palestine, before the coming of the Lord, is most clearly taught in the old and the new testament.--p. 3.

Then he applies the prophecies of Zechariah and Joel about the gathering of Israel before the day of the Lord to a literal return of the Jews to Palestine before Christ returns.

Edson also contends that the appointed time of Jerusalem ended in 1844.

After Jerusalem's appointed time was accomplished; a comforting message was to go forth to God's people, the Jews, and to Jerusalem, that had been TRODDEN DOWN.--p. 5.

Hiram Edson found the fulfillment of this comforting message to be the announcement by the Sultan of Turkey in 1844, that the Jews could build synagogues in Jerusalem.

He then compares Isaiah 25:9, 10, with what he saw happening around him to decide that the Lord would come in 1850. (p. 11).

Compare with this ch. 25:9, 10: "And it shall be said IN THAT DAY." In what day? The day in which Moab is trodden down as straw for the dung-hill, verse 10, and all his glory contemned. After two days, in the third, we shall be raised up and live in his sight. Within three years, as the years of an hireling, from 1848, would carry us into 1850, when the glory of Moab shall be contemned by being trodden down as the straw for the dung-hill. Then, in that day, in 1850, it shall be said, "Lo, this our God. . . .--pp. 11, 12.

Speaking of the Jews who were then returning to Jerusalem because of this new relaxed policy, Edson said that they would be disappointed about having a temporal reign, because their reign was the signal for the gathering of all

nations to battle for the great day of the Lord. (p. 13).

On pages 16 and 17, Edson makes an appeal for work among the Jews. He points out that the Gentiles are grafted onto the Jewish root in the New Testament, and that Paul makes it clear that a remnant of the Jews will be saved. On page 18 he urges that now is the time to save the remnant of the Jews.

He then goes on to say (pp. 19, 20) that the Gentiles that have been grafted onto the root have become Jews in the eyes of the Bible--they now are counted as the seed--the children of Israel. On page 20, he makes another appeal to preach the sealing message to all the 12 scattered tribes of the children of Israel.

The last few pages of his book (about pp. 37-41), he closes with an appeal to keep the Sabbath of the Fourth Commandment--for the only true heir is the one who keeps the commandments (p. 39). If you are unreconciled to God, then you don't keep His commandments, but the reconciled person yields allegiance to God's law (p. 39).

On page 40 he says that by presenting the Sabbath, he wasn't trying to make the narrow way narrower, but rather he was trying to make the narrow way plain so that none would miss it who wanted to enter into it.

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Advent Review Extra, 1849, 16 pages.

This Extra to the Advent Review was written completely by Edson, and seems to have been financed by him. It seems to have been that it was his design that it would be used as a tract or missionary leaflet to give out.

In this Extra, Edson presents the view that the Philadelphia Church was the Millerites--Advent believers--those who came out of the nominal churches (Sardis). The Laodicean Church, he says, are those who reject present truth

(i. e. the Sabbath of the Fourth Commandment). He appeals to the Adventists to "buy gold tried in the fire, (present truth)."--p. 1.

He spends about one page showing why the door of mercy is shut to non-Adventists, but that there is now also an open door--the door in the sanctuary into the most holy place, where the Ten Commandments are.

The open door is the door into the most holy place, within the second veil, called in Rev. xi, 19, "the temple of God; and there was seen in his temple the ARK of his TESTAMENT," the ten commandments.--p. 3.

Edson doesn't say exclusively that none but Adventists are borne by the priest on his breastplate when he goes into the most holy place. He admits that there are some who were living up to all the light they had--these are borne in also, but if now they reject the Sabbath, their names will be blotted out. That is about the only exception that he saw to the shut door position--otherwise it was just Adventists who were borne in. (p. 3).

He argues that the Sabbath is still binding and should be kept (p. 4). On page 5, he gets into a section on Elijah the prophet. He says that those who are engaged in the work of restoration and repairing the breach in the law immediately preceding the second coming of Christ are doing the work of Elijah. He also makes some other applications from what he considered to be Old Testament types. These others carry on over onto page 6. He saw Jezebel as a symbol of the Catholic Church. When Jezebel was killed, he saw that as a symbol of the of the destruction of Babylon in Revelation. He saw Balaam as a symbol of the Pope--the Pope acts out the part of Balaam in blessing and cursing.

Jannes and Jambres, according to Jasher, were the two sons of Balaam. . . .This is an example of the two-horned beasts (Rev xiii, 11-18).--p. 6.

Edson saw the prophecy of Elijah that there would be no rain for three and one half years as a type of the time from 1844 to 1848, when there was a famine in the land for the truth of the Word of God--a time when so many were discouraged and confused. He saw that when Ahab met Elijah and said, "Art thou he that

troubleth Israel?" that that was a type of those who were now accusing Sabbath keepers of being the ones causing the trouble in the world.

But even as Elijah on Mt. Carmel could not allow the people to hesitate-- so now all must decide either for or against the Sabbath (p. 7).

He had a section on the Third Angel's Message (p. 8). On page 9, he said, "The two-horned beast is Protestant Rome, and is the seventh head." He went on to add this further explanation:

. . .The Papists justly charge the Proptestants of changing the keeping of the seventh day, to the first day of the week, without any precept of scripture, "ONLY AUTHORIZED by their traditions." So says the first beast. In this, the two horned beast, Protestant Rome, has done just what was predicted that he would do. . . .

Sunday keeping is an institution of the first beast, and all who submit to obey this institution emphatically worship the first beast, and receive the MARK, "THE MARK of the beast." This is the very identical thing, wherein the two horned beast has caused the earth and them that dwell therein to worship the first beast, and to receive his mark.--p. 10.

He goes on to show that the seal of God is keeping the commandments--including the fourth. (p. 10).

The last section of his book (pp. 14-16) is a refutation of the idea that there is any future probation in the age to come after the Second Advent--which is what the age to come doctrine held.

He does an interesting twist to what happens after Christ comes back to this earth in connection with the millennium. After most of the wicked are destroyed, there is still a remnant of the wicked left (pp. 15-16).

After the treading of the wine press of the wrath of God, in the battle of the great day, it is evident from many texts of scripture, that a small remnant will be left. They will doubtless be the special subjects of God's wrath, who will seek death in vain. Having rejected great light, they will be left to wander a few years in mournful solitude, and behold the desolations of the earth.

This is the class spoken of in Zech. xiv, 6-19. The new doctrine of probation in the age to come supposes that these will have a probation, and may secure salvation by going "up from year to year, to worship the King, the Lord of hosts, and to keep the feast of tabernacle," etc. Now that this idea is incorrect, is evident from the following scriptures: Rom. xiv, ii; Phil, ii, 9-11; Isa. xiv, 23; Ps. lxxxvi, 9; Rev. xv, 4.

We see clearly from these texts that God will cause "all nations to COME and WORSHIP BEFORE" Him. This is when his 'JUDGMENTS ARE MADE MANIFEST.'

But does their worship at this point secure the King's favor? Most certainly it does not. Well, then, will not the judgments of God be MANIFEST to those who are left after the battle of the great day of God Almighty, after the cities of the nations are fallen, and the earth desolated and broken down? It is BECAUSE his judgments are made manifest, that they go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. And if they neglect or refuse to perform this worship, God will still manifest his judgment unto them and smite them with the plague, even the HEATHEN that come not up to keep the feast of tabernacles. But, I ask again, will this worship secure the King's favor, and bring salvation to these worshippers? Nay, verily, it will then be forever too late; the die will have been cast, and the solemn tidings will have gone forth, 'he that is filthy, let him be filthy still,' It will then be entirely too late for a great ransom to redeem any soul.

But this remnant, after wandering a few years in mournful solitude, beholding the desolation of the earth, will be slain, and the earth will be left desolate, without inhabitants, UTTERLY EMPTIED, and 'none shall pass through it forever and ever.' See Isa. xxiv, 1, 3, 6-8; xxxiv, 8-10; Jer. iv, 23-29; Esdras xvi, 23-32.--pp. 15, 16.

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"The Sixty-Nine Weeks and 2300 Days," Second Advent Review and Sabbath Herald, March, 1851, pages 49, 50.

In this short article Edson shows that the 2300 days terminated in 1844. He also admits that it had now been shown that the Lord didn't come in 1850, as some had predicted. He now argues that they shouldn't expect Christ to come in 1851. (Apparently some moved the crucifixion of Christ from the middle of the week of confirmation back to the end of the 69 weeks, and somehow reasoned that Christ would come in the spring of 1850, ^{or} possibly 1851.)

From what Edson says in this short article, apparently the chronology was also disputed by some at that time as to when the end of the 2300 days would come--that's why he showed in this article that they ended in 1844.

Edson also shows that the 70 weeks must be kept together. He argues that the New Testament came into force at the END of the 70th week--not the end of the 69th.

On the second page of his article (p. 50), Edson shows that it is perfectly

clear that the 69 weeks ended in 27 A. D., when Jesus was baptized; that Jesus was crucified in the middle of the week (31 A. D.); and that the 70th week ended in 34 A. D.

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"Letter from Bro. Edson," Second Advent Review and Sabbath Herald, March, 1851, page 51.

In this letter, Edson was agreeing with an article by J. N. Andrews that had appeared a couple of issues before in the Review. Edson was agreeing with Andrews who had said that the two great principles of the law of God (love to God and love to man) had always existed. Andrews article had been on the perpetuity of the law of God.

Edson then gave his own views refuting the idea that the law hadn't existed before Sinai--showing that law has always existed as it was the basis of the covenants.

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"The Holy Covenant," Second Advent Review and Sabbath Herald, May 5, 1851, page 80.

In this short article Edson shows that "the covenant made with Abraham is the Holy Covenant, and identical with the Gospel. The covenant made with Abraham was the Gospel Covenant."

After quoting from the Old Testament, he offers this explanation,

Thus we see that the covenant made with Abraham was commanded to a thousand generations, which being multiplied by 70, the number of years allotted to man, Ps. xc, 10, would make seventy thousand years, and is truly denominated the everlasting covenant, extending through all time.

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"The Two Laws," Advent Review and Sabbath Herald, October 7, 1851, pages 36-40.
 Subtitle: "The Moral and Ceremonial; their origin, and the distinction between them; the object and design of each; the perpetuity of the moral law, and the limitation of the ceremonial law."

. . .The moral is the divine government of God which existed before the fall of man, and was the rule by which his life and acts were to be governed.--p. 36.

Edson contends that Adam and Eve's motive in eating the fruit was to become as gods--breaking the first commandment. Edson makes it clear that both angels (evil) and man are sinners (p. 36).

In this article, Edson is arguing against Mr. Joseph Marsh who was advocating an age to come theory, saying that Hebrews 4:4-9, is taken to prove that the Sabbath of the moral law is ceremonial--a shadow of the seventh thousand years (p. 37).

Edson then strings together a series of texts (with comments tying them together) to show that the law is eternally existent (p. 37).

Edson apparently subscribed to some sort of an age to come theory:

In the ceremonial law, (Lev. xxv, 3-5,) is the shadow of the seventh thousand years, and not in the moral law, neither in Heb. iv, 4-9.--p. 37.

But Edson shows that the Sabbath never ceases--so it can't be a shadow. "But the Sabbath will never cease so long as the new heavens and new earth remain. see Isa. lxxvi, 22, 23."--p. 37.

Edson made it a point to show that the ceremonial law was given separately at Sinai (p. 37).

. . .This covenant, confirmed to Jacob for a law in Horeb, at Sinai, was unmixed with the ceremonial law of types and shadows. It was kept separate and distinct from it.

And let it be distinctly remembered that this covenant made with Abraham, and confirmed to Jacob for a law, the SAME is confirmed to Israel for an EVERLASTING COVENANT. The same is commanded to a thousand generations, which if multiplied by seventy years, the number of years allotted to man, (Ps. xc, 10.) would make seventy thousand years. This would reach very far into the eternal state.--p. 37.

Edson gave this reason why God gave a ceremonial law to Israel,

God saw fit to reveal the plan of atonement and restitution by Christ, through the observance of a ceremonial law of types and shadows.

Had man never violated the moral law, the ceremonial law of shadows, and carnal ordinances, would never have been imposed upon them. Nehemiah ix, 13. --p. 37.

Edson then carefully went about showing with texts and comments, the differences in the manner in which the moral law was given, and the way in which the ceremonial law was given. He noted that the ceremonial law was put in the side of the ark--not inside it as the moral law was. He also shows that the ceremonial law was written by Moses--not by God Himself. He also shows that the ceremonial law was to be read by the priests to the people only every seven years, while the moral law was to be taught diligently to the people (p. 37).

On page 38, he hold that it is the ceremonial law that is being spoken of in Galatians 5:5, while he says that it is the moral law that is spoken of in Romans 2:13. On this page he also has quite a defense of the Sabbath, pointing out that if you don't keep it--then why keep the other nine in the law? He shows that both the Old Testament and the New Testament witness to the Sabbath--the whole law is based on love to God and love to man.

He also shows on page 38 that the Sabbath is the sign of God. The sign of the Catholic Church is Sunday--those who worship the Pope observe his sign and memorial. For a Protestant, Edson asks what is the basis of his law? The Protestant has removed from it the 4th Commandment which is the sign and memorial of God. If we don't accept the 4th Commandment, according to Edson, then we must throw out all that it teaches--creation, etc. He also shows that the Sabbath is a sign of sanctification of God's people--a sign of perpetual covenant. His arguments run on over onto page 39. There he sums up that without the 4th Commandment, the whole law is void and useless. The Sabbath is also the basis of the promise of redemption--must keep the Sabbath. Edson shows that those who receive the mark of the beast will be keeping Sunday. They will receive the mark because they have rejected God's Sabbath.

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"The Commandments of God, and the Mark of the Beast brought to view by the Third Angel of Rev. xiv, considered in connection with the Angel of Chap. vii, having the Seal of the Living God," Advent Review and Sabbath Herald, September 2, 1852, pages 65-67.

Part II, September 16, 1852, pages 73-75.

Part III, September 30, 1852, pages 81-84.

Edson's main contention in this article is to show that the sealing angel of Revelation 7, and the third angel of Revelation 14, are identical (p. 65).

On page 66 he also shows that the seal of God is contained in the fourth commandment. He also points out that breaking of one of the commandments, breaks all. He also says that it is impossible to keep the first great law of Christ (love to God) without keeping the fourth commandment. All the ten laws, he says, are comprehended in the two commandments of Christ--"love to God" and "love to man."

Edson then argues against those who say that the Sabbath has been done away with. He shows how Christ fulfilled the law, not by doing away with it, but by fulfilling it. Otherwise,

If Christ in fulfilling the law made an end of it and released us from its obligation, then on the same principle, his being baptized and fulfilling all righteousness, made an end of baptism and of all righteousness, and released us not only from the ordinance of baptism but also from all righteousness and from all moral obligations!!--p. 66.

Edson then tried to show the distinctiveness of the Moral Law and its continuity in the New Testament. On page 67 he shows that the Sabbath goes right on through to the New Earth. The law of love will be there which is the basis of the moral law, so law always continues.

In this second installment of the article Edson tries to show what the object of a seal is, and how the fourth commandment fulfills the mark of a seal (p. 73). On page 74 he shows that the Sabbath is the seal of God, and that the 144,000 are sealed with the seal of God. Abolishing the fourth commandment by the little horn meant that the little horn's followers who kept the day the

that the little horn had set up instead of the Sabbath, would receive the Mark of the Beast.

On pages 74 and 75, Edson shows that it was the Papacy that did this work of the little horn prophecy, and that Sunday is the Sabbath or mark of the Pope-- Sunday is claimed to be his mark of authority.

In this third instalment of his article, Edson writes about "Knowledge and Fear of the Lord." He argues that,

The fourth commandment, which is the fourth rule of instruction in the divine constitution, alone contains and reveals the knowledge of God. This alone produces the fear of the Lord, which is the BEGINNING of wisdom.--p. 81.

Edson then goes through the Scriptures trying to prove his point, showing that it is the fourth commandment that gives knowledge about the creator, and all our knowledge is based on the fourth commandment.

Edson says, to not keep the law is sin, but

if the knowledge and fear of God is the Beginning of wisdom, it is the beginning of faith and confidence in the word of God and in his existence.

Rejection of the fourth commandment is the beginning of folly (The fool says "in his heart there is no God").

On page 82; Edson says that the no-Sabbath theory directly denies the knowledge of the existence of the Creator. It is the fourth commandment alone that points out the Creator.

If you believe in the one true God, the Creator of heaven and earth, you are required to show the evident sign or token of your faith in him by complying with the requirement contained in that despised precept, from which alone your faith is derived.--p. 82.

Edson also notes that the only commandment that there is controversy with is the fourth commandment.

He goes on to say on page 83, that those who would do away with the fourth commandment are those classed by Peter as being false teachers in the last days--finding no Biblical grounds to support their views. He goes on

to show that Christ was working with the Father in creation, and that the Sabbath is a memorial of creation. If you reject the Sabbath and thus the Creator, you also reject the Son who took part in creation. He appeals to James to show that we must keep all the commandments to have true faith.

On page 84 he goes through differences of having a sign on the heart or mind, and the hand. He says that the mind is what governs the actions, and the heart is what carries out what the mind says. Those who keep the Sabbath of the Pope, intellectually accepting it, receive marks on their foreheads, while those who receive it out of fear and keep Sunday for that reason, receive a mark on the hand.

He concludes his article by pointing out that time is short. He has not written the article to quarrel with those who have innocently been led astray by error, but to warn them so they can change their ways and escape receiving the mark of the beast.

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"The Time of the Gentiles," Advent Review and Sabbath Herald, January 3, 1856, pages 105-107.

Part II, January 10, 1856, pages 113-115.

Part III, January 17, 1856, pages 121-123.

Part IV, January 24, 1856, pages 129-131.

Part V, February 14, 1856, pages 153-155.

Part VI, February 21, 1856, pages 162, 163.

Part VII, February 28, 1856, pages 169, 170.

The following article was received from Bro. Edson some time since; but we have not yet had time to examine it thoroughly. Many of the ideas presented are new, and we think it proper to publish them for the consideration of the brethren, letting the writer remain responsible for the views presented, as he proposes in the following lines to Bro. White, which accompanied the article.--p. 105.

This was the introductory note to this article that ran in seven issues

of the Review. Those of January 3, 10, 17, and 24, were the lead articles on the first page of the issue. The article of February 14, also began on the first page, but it wasn't the lead article. The article in the February 21st issue began on the second page. The February 28th article again started on the first page, but it wasn't the lead article. It is interesting that the last installment ended (p. 170) with the words, "(To be Continued.)" There is no indication in any subsequent issue of why it was never continued.

After the note that I quoted above, Edson wrote a letter introducing his article. Here is a paragraph from that letter:

As you recently requested me to write out for the Review, some of the prominent leading points of my long unmatured article, such as the evidences on the beginning and ending of the seven prophetic times, or 2520 years of Lev. xxvi, etc.; and as I have not time at present to mature the subject, I send you a portion of the broken, unmatured ideas as they are. I do not ask that they now go out as adopted or sanctioned by the Review, but merely for the examination and inspection of the brethren; and if the subject of them be judged to be of service to the church and worthy of further investigation, then it may here-after be revised, improved, and carried out in its further bearing and extent.--p. 105.

Edson held the view that God is always the same, so what happened to Israel as they entered the promised land is a type of what is to happen to us now. He saw the destruction of the antediluvians and Sodom as a type of the destruction of the wicked at the end of time. He also said that the history of Elijah was to be repeated before the First Advent of Christ in the work of John the Baptist, but also, it was to be repeated before the Second Advent as a preparatory work of the Second Advent message.

Edson also said that Jeremiah 25, was a prophecy of not just the literal fall of Babylon, but it foretells also the downfall and destruction of "Mystery Babylon the great." He said that it's predicted that God would a second time recover the remnant of His people, and in connection with this recovery is predicted the glorious triumph of the church.

This predicted triumph and prosperity of the church is a sort of prelude preparatory to entering the immortal state; hence it may be seen in Isa. lx, that the prophet glides almost imperceptibly from this state

of triumph and presperity (sic.) of the church with the immortal state, and hence look for a glorious probationary age to come after the second advent of Christ. The above rule and considerations are necessary to be observed in reading Isaiah ix, and other like predictions.

A lack of time prevents a full detailed study of these seven article, but some of Edson's main ideas are given below.

The 1843 Chart had 2520 years beginning in 677 B. C. It had been assumed on the 1843 Chart that the beginning of the 2520 years began at the time of the captivity of Manasseh. Edson contended though that it began with the "breaking of Ephraim from being a people or nation." (p. 113). So he says that it was from the Assyrian Captivity, which he dated as 723 B. C., that the 2520 years began (p. 114). Thus it would end in 1798 (captivity of the people of God). He then goes on for pages trying to show why this was so from the Bible, and that it is substantiated by history. He also works on the 1260 years which also 1798, and the 1290 years which he also ended in 1798. Besides this, he worked on the 1335 years which he had ending in the spring of 1844.

On pages 130 and 131, he dealt at great length showing that Napoleon fulfilled prophecy. He said the deadly wound was healed in 1815, when Napoleon as the enemy of the Pope disappeared from the scene of action. However, in the Revolution of 1848/49, Edson pointed out that Napoleon's dynasty ascended out of the bottomless pit.

On page 131, Edson sees Napoleon, not the papacy, to be the seventh head of the Roman beast, and the restitution of the Napoleon dynasty he saw to be the eighth head.

On page 154 he saw the country where the remnant were to be at the end of the 2520 years was North America, because the ancient land of their captivity embraces Assyria, Babylon, Medo-Persia, Grecian, and Roman Empires. Thus they were driven off the continent of Europe--no place east of the Atlantic left. So he concludes that they had to flee to North America. He also said that the heads denote Gentile supremacy (in successive stages), so all are in the old

world. The Two Horned Beast that gives refuge to the remenat must be west of the Atlantic. On page 155 he tries to show that history has shown that people indeed did come to America for assylum. On page 162 he says that the first 5 verses of Micah 4, show that this nation was to have a Republican form of government, which as he says, of course history has shown that America has.

The article is quite confusing I thought, and when it ended on page 170. as I have stated, it stopped without really ever coming to a conclusion with, "To be Continued." Why it was never started again is unknown. I could also find no letters to the Editor that discussed it, or that offered any explanation as to why it was so abruptly discontinued. It may be that Edson just never got around to sending in any more installments to be printed.

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"From Bro. Edson," Advent Review and Sabbath Herald, April 9, 1857, page 192 (sic.) it is actually page 182.

I have for some time believed that we were in the Laodicean state of the church; but not till of late have I realized the weight and importance of the testimony and counsel of the faithful and true Witness to this church.

I fear we do not yet fully realize our deep poverty, and wretched, miserable, blind and naked condition, as we should. I greatly fear that I do not. May the Lord impart the anointing eve-salve (sic.) that we may see and realize our wretched condition. If we were in possession of the gold tried in the fire, the white raiment, etc., we should not be counselled to buy it.

I rejoice, though trembling, that a space and opportunity for zealous repentance of our lukewarmness is afforded.--p. 192 (182).

The letter to Uriah Smith then concludes with an exhortation and appeal for the reader to repent.

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"Daniel Standing in His Lot," Advent Review and Sabbath Herald, July 30, 1857, page 101.

He began his article with definitions of "to stand" and "lot."

Daniel's Lot, and the lot of the whole human family, is cast into, or in other words, is referred to the judgment. In other words, the determination of divine providence relative to the fate or future eternal destiny of Daniel and the whole human family is cast into or referred to the period of the judgment when and where the fate or eternal destiny of all is determined by divine providence.

The human family are all destined to stand before God in the judgment (see Rom. xiv, 10; 2 Cor. v, 10; Rev. xx, 12) at which time divine providence will determine the fate or future eternal destiny of all mankind.

Edson goes on to say that the ungodly will not be safe in the judgment.

But in contradistinction from this declaration to the ungodly, the blessed promise and assurance was given to Daniel, the man greatly beloved, that he should stand in his lot; that is to say, he should stand or endure the judgment trial, he should be acquitted and be safe in the judgment trial when divine providence should determine his fate or future eternal destiny.

It was promised, Edson says, that Daniel would "be acquitted and be safe."

It amounted to a blessed promise and an assurance to Daniel, the man greatly beloved, that he should have eternal life awarded to him in the judgment when divine providence should determine his fate or future eternal destiny.

Daniel knew that the judgment was to be at the end of the 2300 days and the 1335 days, along with the cleansing of the sanctuary. According to Edson, Daniel was troubled because he didn't know how he would stand when Israel was judged--

How blessed then was the promise to Daniel that he should stand in his lot at the end of the days and be acquitted in the judgment trial and be saved and have eternal life.

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"The Shortening of the Days and Typical Bearing of the Forty Years' Sojourn of Israel in the Wilderness," Advent Review and Sabbath Herald, July 30, 1867, pages 102, 103.

Part II, August 6, 1867, page 118.

On page 108 of the July 30 issue, there appeared the following note of explanation about Edson's article. It was probably written by the Editor, Uriah Smith.

The Historical Department is more than usually interesting this week. We think Bro. Edson has clearly refuted the disheartening view that the 40 years sojourn of Israel in the wilderness is to have its antitype this side of 1844. Certainly it would be quite a damper on our faith if we thought seventeen long years must yet roll by before the Master would come. We are sorry also that the reader cannot have the entire article in one paper.--p. 108.

As one might judge from the above note, Hiram Edson is trying to show in this article that the 40 years type of Israel in the wilderness, was prior to 1844, and not on this side of it. As he has done in other articles, much of this article is a stringing of texts together connected with comments, to prove his point.

There are some who seem inclined to think that the forty years' sojourn of ancient Israel in the wilderness, and what befell them during that sojourn, has a typical bearing on the history of the recovering of the remnant down this side of the ending of the prophetic periods in 1844, and hence think it possible for time to continue forty years this side of that point. With some, it seems that dating this generation, Matt xxiv, 34, with the rise of the second-advent proclamation, gives full scope enough for such a view.--p. 102.

Edson admits that it is easy to see ancient Israel as a type of the present--quoting Paul. The real question is, was it before or after 1844?

Edson traces through the 1260 years, and then he begins a discussion of what was to happen at the end of that time. I quote below a bit of his discussion about the need for the rise of the United States at that time.

Before the pride of Israel's power was broken or scattered, so that they were no longer a people, or an independent nation, Israel, or the church, enjoyed independent nationality and power. They sat under their own vine and fig-tree; that is, under their own independent government. See 1 Kings iv, 25. Now I affirm that the indignation or scattering of the power of the holy people could not be accomplished as predicted, Dan. xi, 3, 6, and xii, 6, 7, until an independent government and nationality be established where the true Israel, or church of God, could be protected in the right of civil and religious liberty. Such a government is predicted to be established in connection with, and when the scattering power of the holy people, or indignation, was accomplished; and there was no such government established harmonizing with that event, but the government of these United States of North America.

It is here worthy of remark, that the object of the first settlers of this American wilderness was that they might here establish a commonwealth, or government as near like that of the Jews as the difference of circumstances would admit. . . .--p. 102

On page 103, Edson sees American independence in 1776 as a fulfillment of

Christ's prophecy that these days would be shortened. He goes into great detail about the history of our gaining independence--seeing significance that France helped us to achieve it. He then traces the history on down to 1798 when we were on the verge of war with France--this was the break in the link, he claims, that held us in subjection to France. He also mentions the treaty of peace that we made in 1800 with France under Napoleon.

In this second installment of his article, he continues by saying that in his opinion, it was in 1798 that the United States really became independent because we broke our alliance with France.

When the Lord set his hand again the second time to recover the remnant of his people, they were to be recovered from the land of their captivity, from the countries wherein they had been scattered; they were to be assembled and gathered together. Isa. xi, 11, 12; Jer. xxx, 10; Eze. xxxiv, 11-13; Micah iv, i-6. The point of the compass toward which they were to emigrate in the time of this recovery from the land of their captivity, was to be toward the west, in ships through or over the sea, which would bring them to this American continent; for the land of their captivity embraces all territory east of the Atlantic. Isa. xi, 11-14, 1x, 9; Zech. x, 10, 11; Hosea xi, 10, 11; Isa. lix, 19. They were to be brought into a wilderness land. Eze. xx, 33-38; Micah vii, 14, 15; Hosea ii, 13-15; Isa. xxxv, 1-4, xl, 1-10.

Paul has taught us that the history of the deliverance of Israel from Egyptian bondage, what befel them during their forty years' sojourn in the wilderness, their entrance into the land of Canaan, etc., were our examples or types. 1 Cor. x, 6, 11. . . .

Edson then has a short recitation of Israel's history at the end of the forty years of wandering in the wilderness.

This history being typical, we will compare with it the history of the remnant since the 1260 years' captivity ended in 1798. Though Israel left Egypt the self-same day that the 400 years ended, yet they were pursued by the Egyptians and overtaken at the Red Sea, where their lives were in jeopardy; and it was not till they passed through the sea, and the Egyptian host was overthrown in the sea, that Israel sung the song of deliverance. It was after this that they were doomed to wander 40 years in the wilderness. So also, although the Roman yoke was broken off at the end of the 1260 years in 1798, yet the French nation who held the leading or controlling influence in the Roman government, which is spiritually or antitypically called Egypt, made an open profession of atheism, abolishing all religion and prohibiting all religious worship save of liberty and the country, swearing to extirpate Christianity from

the world, etc., and the reign of terror became the most horrid and appalling, and thus the lives of Christians were in jeopardy as was Israel's at the Red Sea. Also a civil constitution was framed for the clergy, to which all were required to swear on pain of death or banishment. The great body refused, and priests and altars were overturned, and blood once esteemed sacred, flowed in torrents. . . This was much like the overthrow of the Egyptian host in the Red Sea. Dec. 1799, Bonaparte abolished this heathen ritual, and re-opened the churches for religious worship, and the heaven-born boon of free toleration was given; and the following year, 1800, a treaty of peace was concluded between France and the United States. At this point the remnant might have united in singing a song of deliverance, as did their ancestors after the overthrow of the Egyptian host in the Red Sea, though the song of Moses and the Lamb is yet to be sung, after the great battle and treading of the wine press in the great day.

Now whether we reckon from 1798, where the Roman yoke was broken off, or from 1799, or 1800, . . . forty years from either of these dates will bring us down to the time where the first angel's message of Rev. xiv was being given, proclaiming the hour or period of God's judgment come, based upon the termination of the 2300 days of Dan. viii, 14, which brought us to the great antitypical day of atonement for the cleansing of the sanctuary, where the judgment first began at the house of God.

Then Edson attempts to summarize what he has already said in his paper.

Since 1844,

we are now in the antitype of ancient Israel's following the ark passing through Jordan, which signifies judgment.

So,

it is clear that the forty years' sojourn of ancient Israel in the wilderness meets its antitype in the history of the remnant between 1798 and 1844, and not this side of 1844. The yoke of Egyptian bondage was broken off at the expiration of the 400 years; but Israel had to bear the reproach of Egypt through the forty years till they were passed over Jordan. See Josh. v, 9. So also the indignation ceased, and the papal or Roman yoke was broken off in 1798; but the remnant must still bear the reproach of spiritual or antitypical Egypt, till the day of atonement or the judgment upon the house of Israel is passed, after which the reproach of Egypt will again be rolled off.

* * * * *

This has been a very short glance at Edson's major theological contributions to this movement. As one can see, they were very few in number, and really have not made much of a lasting impact on our theology. At the time, several were thought to be important enough to be the lead article in that particular issue of the Review. And so we conclude this chapter on Edson's theological articles.

APPENDICES

APPENDIX A

The Genealogy of Hiram Edson

What follows on the next two pages are tables showing Hiram Edson's children and grandchildren, etc., as far as I have been able to learn them. The first table gives information on his first marriage, and the children that resulted from that union. The second table gives information on his second marriage.

Most of the information in these tables was obtained from the Edson Family Bible now (1972) in the possession of a great-grandson of Hiram Edson, Walter Saxby. Unfortunately he was able to add ^{nothing} ~~nothing~~ to my knowledge about Edson, except to graciously allow me to copy the family records found in the family Bible.

Besides the normal biographical data found in a Family Tree such as birth and death dates, I have included in the following tables such information as place of birth and death where given in the family Bible, as well as place of marriage.

The information about the death of Viah Ophelia Edson (2nd) was obtained from her obituary notice in the Review (November 8, 1923), as the information was not in the family Bible. All the other information came from the family Bible.

Other information could have been gained about the descendants of Edson in at least the Saxby family, but I have decided that for these tables, I would include only those names that are actually recorded in the family Bible.

TABLE 1: EDSON'S FIRST MARRIAGE

Hiram Edson

born Dec. 30, 1806, in Jefferson County, N. Y.
died Jan. 8, 1882, in Palermo, Oswego Co., N. Y.

married--Dec. 2, 1830, in Manchester, Ontario Co., N. Y.
by Reverend Mr. Strong

Effa Chrisler

born Sept. 10, 1810, in Ontario Co., N. Y.
died May 21, 1839

CHILDREN:

George W. Edson

born Oct. 17, 1831, in Ontario Co., N. Y.
died _____, in Clifton Springs, Ontario Co., N. Y.
married--_____
children: Effie Edson

Susan Frances Edson

born Mar. 10, 1833, in Ontario Co., N. Y.
died _____,
married--Chester R. Wells, Sept. 19, 1855, in Charlotte, Monroe Co., N. Y.,
by Reverend Mr. Moses Wallace
children: Bertie, Frankie, Carrie, George

Belinda Adelaide Edson

born Mar. 14, 1835, in Ontario Co., N. Y.
died _____, 1882, in Potterville, Mich.
(1) married--Wm. W. Cobb, Feb. 3, 1857, at Clifton Springs, Ontario Co.,
N. Y.
children: Douglas, Willie
(2) married--George W. Bennett, May 2, 1871, at Palermo, Oswego Co., N. Y.
children: Effie

(she is listed in the section of the Family Bible where the deaths were
were recorded as Adalaide B. Edson Bennett, so apparently she reversed
her first two names)

TABLE 2: EDSON'S SECOND MARRIAGE

Hiram Edson

born Dec. 30, 1806, in Jefferson County, N. Y.
died Jan. 8, 1882, in Palermo, Oswego Co., N. Y.

married--Oct. 10, 1839, in Manchester, Ontario Co., N. Y.
by Reverend Mr. Ralph Bennet

Esther Marier Persons

born August 8, 1816, in Onandaga Co., N. Y.
died May 1, 1893, in Oswego Falls, Oswego Co., N. Y.

CHILDREN:

Viah Ophelia Edson (1)

born June 5, 1841, in Ontario Co., N. Y.
died June 26, 1842, in Ontario Co., N. Y.

Viah Ophelia Edson (2)

born June 2, 1843, in Ontario Co., N. Y.
died Sept. 14, 1923, in Houston, Texas
married--Washington J. Cross, July 17, 1866, in Palermo, Oswego Co.,
N. Y., by Elder David Arnold
children: Edson W., Viah M., Gracie E.

Lucy Jane Edson

born July 30, 1856, in Hannibal, Oswego Co., N. Y.
died Oct. 10, 1922, in Canon City, Colo.
married--Charles Edward Pickard, Jan. 15, 1880, in Palermo, Oswego Co.,
N. Y., by Rev. David Arnold
children: Bertha M., Harlow Edson

(Charles Edward Pickard died Aug. 4, 1919, in Canon City, Colo.
Their daughter, Bertha M. Pickard married _____? _____ Saxby,
and it is their son, Walter Saxby, that now has possession of
the Edson Family Bible.)

APPENDIX B

The Edson Manuscript and Letters of Affidavit

As stated in the body of this paper, housed in the Advent Source Collection at Andrews University, Berrien Springs, Michigan, is a manuscript in Edson's own handwriting giving a sketch of his life.

What follows in this section are the letters of authenticity that are kept with the manuscript in the Advent Source Collection. It was an Elder H. M. Kelley that obtained the manuscript for the collection from Edson's granddaughter, Miss Viah Cross.

After Elder Kelley's letter of introduction to Elder L. E. Froom, explaining the manuscript that he was sending to Elder Froom, and the notarized letters of authenticity, there is a copy of the manuscript itself. As I have previously mentioned in the paper, the portion of the manuscript that has been preserved is only a fragment of the original. However, the complete portion that is now in the Advent Source Collection is copied here.

The last thing in this appendix is a typed copy of the manuscript. The punctuation and spelling were all checked against the original manuscript. I found that what appeared to be punctuation ⁱⁿ some instances in the photo copy, turned out to be brown spots in the paper when I checked with the original. For that reason, I checked the entire manuscript against the original so that I could obtain as accurate a transcription of the manuscript as possible--considering that in some places Edson's handwriting was a bit difficult to read.

Rt 3 Box 424 A,
Pensacola, Fla.
July 1, 1936.

Elder L.E.Froom,
Washington, D.C.

Dear Brother Froom:

I am sending with this letter the original manuscript of Hiram Edson which I am sure you can use to advantage. I am surely glad to get this for you and you make use of it in any way you like. It need not be returned.

In a testimony written by Sister White at Topsham, April 21, 1847 to Eli Curtis, New York City, she says:

"I believe the sanctuary to be cleansed at the end of the 2300 days is the New Jerusalem Temple, of which Christ is a minister. The Lord shew me in vision, more than one year ago, that Brother Crosier had the true light on the cleansing of the sanctuary, etc.; and that it was his will that Brother Crosier should write out the view which he gave us in the Day Star Extra, February 7, 1846. I feel fully authorized by the Lord to recommend that Extra to every saint."

In the first paragraph of this testimony she says: "Dear Brother:- In the Day Dawn, Vol.1, Nos.10 and 11, you kindly invite me to address you a communication."

Reference is here made to both the "Day Dawn" and the "Day Star" and she says Crosier's article was printed in "the Day Star Extra, February 7, 1846," while Hiram Edson says the "Day Dawn" was published by himself, Crosier and Dr. F.B. Hahn and that this article was to be published by Crosier in this paper. Sister Cross, who was a child, says her parents sold their wedding presents to get money to publish this article. Now did Crosier write two articles, one for the "Day Dawn" and one for the "Day Star Extra?" Do you have a copy of this paper, "The Day Dawn" in which Crosier's article appeared? Both of these papers were printed for Sister White refers to both of them. Or is there a misprint causing her to say "Day Star" when she means Day Dawn?

Well, Brother Froom, may God bless you as you work on this most interesting and most important book. We all will surely be glad when it is printed.

Sincerely yours,

H. W. Kelley

THAT ALL MEN MAY KNOW:

That I, Herbert M. Kelley, first received the attached hand written-manuscript, which I am this day mailing to Elder L.E. Froom for the files of the General Conference of Seventh-day Adventists, in the spring of 1921 from Mrs. O.V. Cross, the daughter of Hiram Edson, both now deceased; that I quoted from this manuscript in an article that was published in the Review and Herald June 23, 1921 under the title, "The Spirit of 1844;" that Mrs. Cross told me this manuscript was written by her father, Hiram Edson, and that she well remembered the story in the manuscript as being the same as that told by her father many times; that I returned the manuscript to Mrs. Cross after making quotations from it for the Review and Herald; that I recently received it again from Miss Viah Cross, daughter of Mrs. O.V. Cross, now residing in Houston Texas; that I believe this to be an original manuscript written with pen and ink by the hand of Hiram Edson and that it is a true experience of the advent believers following the disappointment in 1844.

That Mrs. O.V. Cross told me that her father and mother sold some of their wedding presents for money that was used to publish the article written by O.R.L. Crosier mentioned by Hiram Edson in the manuscript; that a spoon from a set of silverware, a portion of which was sold to obtain the money was in the possession of Mrs. O.V. Cross at the time of her death and as far as I know is now in the possession of Miss Viah Cross or her sister in

in Houston Texas.

Signed and sealed this 1st day of July in the
year of our Lord 1936 at Pensacola Florida.

H. M. Kelley

Witnesses:

J. E. Foley
B. A. Dunham

And Now Comes before me ~~Robert~~ M. Kelley and says under
oath that he is the author of the attached document and
that he believes that what he has said concerning a
certain manuscript, also hereto attached, is true and in
harmony with the statements of Mrs. O. V. Cross as told to
him by her.

Witness my signature and official seal at Pensacola
Florida this 6th day of July in the year of our Lord 1936.

David Johnson

MY COMMISSION EXPIRES MAR. 9, 1939

YACOBUS ET ALII
YACOBUS ET ALII
YACOBUS ET ALII
YACOBUS ET ALII
YACOBUS ET ALII

TO WHOM IT MAY CONCERN:

This is to certify that I, Viah Cross, sent to Elder H.M. Kelley of Pensacola Florida a manuscript written with pen and ink by my grandfather, Hiram Edson. This manuscript tells about the experiences of the believers in the Saviour's second coming immediately following the disappointment in 1844 and harmonizes precisely with the oral statement of grandfather Edson repeated many times before his death. I know the handwriting is that of Grandfather. The manuscript was kept by my mother for many years, and is now passed on through Elder Kelley to be kept in the source files of the General Conference of Seventh-day Adventists.

Signed Viah Cross

SUBSCRIBED and sworn to before me on this the 30th day of September, A. D. 1936.

R. H. Reinecker
Notary Public, Harris County,
Texas.

5 But her mind was changed on this occasion
that she cried earnestly to the Lord for mer-
cy and pardon, and the Lord brought
her out of darkness into his marvelous light.
¶ She began to muse on this, viz. If all this is
the fruit of the new doctrine, the evidence is
clear that ~~the doctrine~~ ^{it} is from heaven, for it is
written "by their fruits ye shall ^{know} them." ~~And~~
~~and~~ a corrupt tree cannot bring forth good fruit.
And thus this question was settled with me.

¶ In this incident of my experience I also learned an additional lesson, ^{namely} that God
was ready and willing to hear and answer
prayer for the sick, and to stretch forth his
hand to heal and raise them up, and restore
them to health. Since which time, I have
shared in, and witnessed many incidents
of like character. ¶ The next morning the
physician ^{came} to visit his patient, and to his great
astonishment met him out of doors walking
up and down the lane, praising God with
aloud voice. He gazed and listened with won-
der and astonishment at the narration
of what God had wrought. Pale and tremb-

52 ling, he returned home, relating what he had seen
and heard; his residence being but a few doors from
the church where the lectures were given. ¶ When
Monday evening came ~~our friends~~ ^{our} friends
went to the prayer meeting appointed
the night before at the close of the lectures.
The meeting house, though large, was filled
to overflowing as it ^{had} been during the lec-
tures, and it ^{was} judged best to have a short
sermon and then a season for testimonies.
The brother who had been healed, and myself,
bore our testimonies, what God had wrought
for us, which had its influence on the
minds of the congregation. Before the close
of the meeting, our preacher very hesitatingly
gave a very faint invitation, that if
there were any in the congregation who
felt like seeking the Lord, and desired the
prayer for them, if they would make it
manifest by rising on their feet we would
engage in prayer for them, when some eight-
ty at once arose, without being urged. And
thus I saw literally fulfilled, what was pro-
phesied before me the night before, when in

6 prayer before the manger. But the voice which
said, go talk the truth to your neighbors, and fields
men, ~~and~~ ^{my} promise to do so, was lost
sight of, did not come into mind. But I was
endeavoring to walk carefully before the Lord, I
did not want to lose the victory, the liberty, and
freedom I had been sharing. But not with-
standing all my efforts, darkness was stealing
over me, the heavens became as brass, and I could
find no answer from God, and I knew not why,
until I sought the Lord in ^{persevering} secret prayer, and in
earnest, to know what intervened and hid
his face from me. At length while in secret
prayer in the forest my mind was carried
back to the voice which said, go talk the truth
to your neighbors, which I had promised to do,
and that I could not share the light of his counte-
nance, or freedom of his spirit, until I lifted
that cross and discharged that duty. This seemed
the heaviest cross which had ever been pre-
sented for me to lift. It seemed more than I
could consent to do, but no relief came, till at
length, I consented to make the effort. And not
until I reached the third family did much victo-
ry or freedom return to me, but here the cloud

62 seemed to break, and old and young, the grey-
headed and youth, were melted to tears, ex-
pressing their desire for saving grace. And
As I moved forward in this work day times,
and attending the ^{evening} meetings, for they were pra-
cticed, until it was claimed: ~~that~~ between
^{three & four hundred} ~~3 and 400~~ professed conversion, the cross
grew lighter, or, my strength increased in
bearing it. There was one family I had ^{seen} ~~passed~~
several times without calling on them, the
head of the family ^{was} ~~dis~~ipated, and I thought
it would be ^{but} ~~casting~~ pearls before swine, so
I passed them by. After laboring as above, night
and day, I became worn and felt I needed rest.
I decided not to attend meeting that evening,
^{also, not to} ~~make~~ make any more calls but go dis-
tantly home and obtain rest. On passing the
abovenamed house I was stopped in the
road opposite the house, by some unseen
power, and could not make progress.
I knew not what was the cause, and be-
gan to ^{ponder} ~~marvel~~ whether it was duty to enter
the house. While thus ^{waiting} ~~marveling~~ a shadowy form
in human shape, stood before me, and led

7 ~~At~~ toward the house, ~~that~~ ^{which} I said, Can
there be duty to call here? ^{The form repeated}
the lead toward the house, ^{in fact, or the way} and I followed, gath-
ering assuredly that the Lord's angel was
accompanying me and leading me in
the way I should go. I entered the house, was
received kindly, had a free time talking
and praying with them, learned that they
^{were} backsliders, and were desiring to return
unto the Lord. The above revival and
ingathering of souls, being the result
and legitimate fruit of the above lec-
tures, was ^{additional} evidence that this
new doctrine was from heaven; for
it is a good tree ~~which~~ ^{which} brings forth
good fruit. ~~A~~ ^A corrupt tree can-
not bring forth good fruit.

During what is called the seventh
month movement, 1844, myself ~~and~~
~~and~~ ^{and} several other Brn were engaged
in circulating publications on the com-
ing of Christ, day times, and holding
meetings at my own private house
evenings. As we were about to com-
mence our evening meeting on a clear

72
morning, a two horse waggon load of entire stran-
gers came; and after preparing seats for
them we recommenced our meeting by
singing, "Here over the earth as a stran-
ger I roam, there is no rest, ~~there is no~~
rest." It was sung with the spirit and
with the understanding, and the spirit
which accompanied the singing gave to
it a keen edge, and before the hymn
was sung through, the entire compa-
ny of strangers were so deeply con-
victed, that rather than bear the reproach
of being convicted or converted, at a
Millerite meeting, they all started to
leave the house. One man and his wife
succeeded in getting out of doors; but
the third one fell upon the threshold;
the fourth, the fifth, and so on, till the
most of the company were thus slain
by the power of God. And such agoni-
zing cries, and pleading for mercy, is
not often witnessed, and some thirteen
or more, were converted before the meeting
closed. The man and his wife who left the

8 I ^{there} ^{again} labored hard to persuade the rest
to leave at once for home, but not suc-
ceeding, ~~and~~ rather than remain
through the meeting they went home
on foot in a dark night, a distance of
five, or six miles, carrying a large heavy
child a year old. But this was not their
heaviest burden. Their conviction was
too deep to be easily shaken off, they were
back ^{again} at the next evening meeting and
found ^{pardon and} peace in believing. And so, might-
ily grew the word of God and prevailed.
Passing over other like manifestations of
the power of God, ^{we} ^{at the} glance at our dis-
appointment tenth of the seventh month,
1844. Having the true cry, Behold the
Bridegroom cometh, on the tenth ^{day} of the
seventh month, and, having been early
taught by modern orthodoxy that the
coming of the Bridegroom to the marriage
would be fulfilled in the personal second
advent of Christ to this earth (which was
a mistaken ^{idea} notion) we confidently ex-
pected to see Jesus Christ and all the holy

82 angels with him; and that his voice
would call up Abraham, Isaac, and
Jacob, and all the ancient worthies,
and near and dear friends, which had
been torn from us by death, and that our
trials and sufferings with our earthly pil-
grimage would close, and we should be
caught up to meet our coming Lord to be
forever with him ~~and dwell with him~~
to inhabit the bright golden mansion
prepared in the ~~heaven~~ ^{home} golden city,
prepared for the redeemed. Our expecta-
tions were raised high, and thus we look-
ed for our coming Lord until the clock
told 12. at midnight. The day had
^{then} ^{and} ^{past} our disappointment ~~was~~ ^{became}
a certainty. Our fondest hopes and ex-
pectations were blasted, and such a
spirit of weeping came over us as I
never experienced before. It seemed that
the loss of all earthly friends could have
been no comparison. We wept, and wept,
till the day dawned, and I mused in my
own heart, saying, My advent experience

129-
I have been the richest and brightest of all
my christian experience. If this had pro-
ved a failure, what was the rest of
my christian experience worth? Has
the Bible proved a failure? Is there no
god; no heaven; no ~~home~~ golden
city; no paradise? Is all this but a
 cunningly devised fable? Is there no reali-
ty to our fondest hope and expectation
of these things? And thus we had something
to grieve and weep over, if all our fond
hopes were lost. And as I said, we wept
till the day dawn. A second glance over
past experience, and the lessons learned,
and how when brought into strait places where
light and help was needed by seeking the Lord he
had answered by a voice and other ways,
I began to feel there might be light and help
for us in our present distress. I said to some of
my brethren, Let us go to the barn. We entered the
granary, shut the doors about us and bowed before
the Lord. We prayed earnestly for we felt our
necessity. We continued in earnest prayer until
we obtained the witness of the Spirit, that our prayer

was accepted, and that light should be given,
our disappointment should be explained and
made clear and satisfactory. After breakfast
I said to one of my brethren, Let us go and see, and en-
courage some of our brethren, and encourage them.
We started, and while passing through a
large field I was stopped about midway
of the field. Heaven seemed open to my
view, and I saw distinctly and clearly,
that instead of our High Priest coming
out of the Most Holy of the heavenly sanc-
tuary to come to this earth on the tenth day
of the seventh month, at the end of the 2300
days, that he for the first time entered
on that day, the second apartment of that
sanctuary, and that he had a work to perform
in the Most Holy, before coming to this earth.
That he came to the wedding at that time; in
other words, to the ancient of days to receive a
kingdom, dominion, and glory; and we
must wait for his return from the wed-
ding; and my mind was directed to the
tenth ch. of Rev. where I could see the vision
had spoken and did not lie; the seventh an-
gel had begun to sound; we had eaten the

10 little book, it had been sweet in our mouth,
and it had now become bitter in our
belly, embittering our whole being. That we
must prophesy again &c., and that when the
seventh angel began to sound, the temple of God
was opened in heaven, and there was seen in
his temple the ark of his testament, &c. While
I was thus standing in the midst of the field,
my comrade passed on almost beyond
speaking distance, ^{before missing me.} He inquired, "Why I ~~was~~
stopping so long?" I replied, "The Lord was answer-
ing our morning prayer, ~~and~~ giving light
with regard to our disappointment, and I
took these things to my brethren." In those days
I was closely associated with O. R. L. Crozier,
and J. B. Hahn, Crozier making his
home with me a portion of the time.
He examined ^{the petition} the subject of the sanctuary;
J. B. Hahn, and myself, was connected with Cro-
zier in the publication of the paper called,
"The Day Dawn." Br. Hahn and myself, held a
consultation with regard to the propriety
of sending out the light on the subject of the san-
ctuary. We decided it was just what the

scattered remnant needed, for it would ex-
plain our disappointment, and set the brother-
hood on the right track, &c. We agreed to share
the expense between us, and said to Crozier,
"Write out the subject of the sanctuary. Get out
another number of the Day Dawn, and we
will try to meet the expense." He did so, and
the Day Dawn was sent out bearing the
light on the sanctuary subject. It fell into
the hands of Elders James White, and Joseph
Bates, ^{who readily endorsed the view.} and it was shown in vision to be
light for the remnant. This number of the
Day Dawn opened a communication be-
tween us and these ^{Eastern} brethren. We appoin-
ted a conference ^{of the scattered brethren} to be held at my house, and in-
vited these our Eastern brethren to meet with
us. ^{Br. W. made the effort to come, but his way was hedged up} Father Bates came on, ^{his} light was the
seventh-day Sabbath. From my understand-
ing of the opening of the tabernacle of the testi-
mony in heaven, and the seeing of the ark
of his testimony, and a few lines I had seen from
the pen of H. B. Preble, I had been looking at the
subject of the seventh-day Sabbath, and talking
it to my Brethren had said to them, "If we abide by

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(p. 5) 5) . . . But her mind was so changed on this occasion that she cried earnestly to the Lord for mercy and pardon, and the Lord brought her out of darkness into his marvelous light.

I began to muse on this wise; If all this is the fruit of the new doctrine, the evidence is clear that it is from heaven; for it is written, "by their fruits ye shall know them." "A corrupt tree cannot bring forth good fruit;" And thus this question was settled with me.

In this incident of my experience I also learned an additional lesson, namely, that God was ready and willing to hear and answer prayer for the sick, and to stretch forth his hand to heal and raise them up, and restore them to health. Since which time, I have shared in, and witnessed many incidents of like character.

The next morning the physician came to visit his patient, and to his great astonishment met him out of doors walking up and down the lane, praising God with a loud voice. He gazed and listened with wonder and astonishment at the narration of what God had wrought. Pale, and tremb-
(p. 5a) (5a)ling he returned home, relating what he had seen and heard, his residence being but a few doors from the church where the lectures were given.

When Monday evening came (both?) our (families?) went to the prayer meeting, appointed the night before at the close of the lectures. The meeting house, though large, was filled to overflowing as it had been during the lectures. It was judged best to have a short sermon, and then a season for testimonies. The brother who had been healed, and myself, bore our testimonies: what God had wrought for us; which had its influence on the minds of the congregation. Before the close of the meeting, our preacher very hesitatingly gave a faint invitation, that, if there were any in the

congregation who felt like seeking the Lord, and desired prayer for them, if they would make it manifest by rising on their feet we would engage in prayer for them; when some eighty at once arose, without being urged. And thus I saw literally fulfilled, what was presented before me the night before, when in (6) prayer before the manger. But the voice which said, "Go talk the truth to your neighbors, and fellow men," and my promise to do so, was lost sight of, and did not come into mind.

I was endeavoring to walk carefully before the Lord. I did not want to loose (sic.) the victory, the liberty, and freedom I had been sharing. But notwithstanding all my efforts darkness was stealing over me; the heavens became as brass, and I could find no answer from God--I knew not why, until I sought the Lord in persevering secret prayer, and, in earnest, to know what intervened and hid his face from me. At length while in prayer in the forest my mind was carried back to the voice which said, "Go talk the truth to your neighbors," which I had promised to do, and that I could not share the light of his countenance, or freedom of his spirit, until I lifted that cross and discharged that duty. This seemed the heaviest cross which had ever been presented for me to lift. It seemed more than I could consent to do; but no relief came, till, at length, I consented to make the effort. And not until I reached the third family did much victory or freedom return to me, but here the cloud (6a) seemed to break, and old and young, the grey-headed and youth, were melted to tears; expressing their desire for saving grace. As I moved forward in this work day times; and attending the evening meetings; for they were protracted, until it was claimed that between three and four hundred professed conversion, the cross grew lighter, or, my strength increased in bearing it. There was one family I had passed several times without calling on them. The head of the family was dissipated, and I thought it would be but casting pearls before swine; so I passed them by.

After laboring as above, night and day, I became worn and felt I needed rest. I decided not to attend meeting that evening, also, not to make any more calls but go directly home and obtain rest. On passing the above named house I was stopped in the road opposite the house, by some unseen power, and could not make progress. I knew not what was the cause, and began to ponder whether it was duty to enter the house. While thus

(p. 7) waiting a shadowy form in human shape stood before me, and led (7) toward the house, at which I said, Can there be duty to call here? The form repeated the lead toward the house twice, or thrice, and I followed, gathering assuredly that the Lords' (sic.) angel was accompanying me and leading me in the way I should go. I entered the house, was received kindly, had a free time talking and praying with them, learned that they were backsliders, and were desiring to return unto the Lord. The above revival and ingathering of souls, being the result and legitimate fruit of the above lectures, was additional evidence that this new doctrine was from heaven; for it is a good tree that brings forth good fruit. "A corrupt tree cannot bring forth good fruit."

During what is called the seventh month movement; in 1844, myself and several other Brn. were engaged in circulating publications on the coming of Christ, day times, and holding meetings at my own private house evenings. As we were about to commence our evening meeting on one acca-

(p. 7a) (7a)sion (sic.), a two horse waggon (sic.) load of entire strangers came; and after preparing seats for them we commenced our meeting by singing, "Here o'er the earth as a stranger I roam, Here is no rest, is no rest." It was sung with the spirit and with the understanding, and the spirit which accompanied the singing gave to it a keen edge, and before the hymn was sung through, the entire company of strangers were so deeply convicted, that rather than bear the reproach of being convicted, or converted at a Millerite meeting, they all started to leave the house. One man and his wife

succeeded in getting out of doors; but the third one fell upon the threshold; the fourth, the fifth, and so on, till most of the company were thus slain by the power of God. And such agonizing cries and pleading for mercy, is not often witnessed. Some thirteen, or more, were converted before the

(p. 8) meeting closed. The man and his wife who left the (8) house labored hard to persuade the rest of their company to leave at once for home; but not succeeding, and rather than remain through the meeting they went home on foot in a dark night, a distance of five, or six miles, carrying a child a year old. But this was not their heaviest burden. Their conviction was too deep to be easily shaken off; they were back again at the next evening meeting and found pardon, and peace in believing. And, "so, mightily grew to word of God and prevailed."

Passing over other like manifestations of the power of God, we glance at our disappointment at the tenth of the seventh month, 1844. Having the true cry, Behold the Bridegroom cometh, on the tenth day of the seventh month, and, having been early taught by modern orthodoxy that the coming of the Bridegroom to the marriage would be fulfilled in the personal second advent of Christ to this earth, (which was a mistaken idea) we confidently

(p. 8a) expected to see Jesus Christ and all the holy (8a) angels with him; and that his voice would call up Abraham, Isaac, and Jacob, and all the ancient worthies, and near and dear friends which had been torn from us by death, and that our trials and sufferings with our earthly pilgrimage would close, and we should be caught up to meet our coming Lord to be forever with him to inhabit the bright golden mansions in the golden home city, prepared for the redeemed. Our expectations were raised high, and thus we looked for our coming Lord until the clock tolled 12. at midnight. The day had then passed and our disappointment became a certainty. Our fondest hopes and expectations were blasted, and such a spirit of weeping came over us as I never experienced before. It seemed that the loss of all earthly friends could

have been no comparison. We wept, and wept, till the day dawn.

(p. 9) I mused in my own heart, saying, My advent experience (9) has been the richest and brightest of all my christian experience. If this had proved a failure, what was the rest of my christian experience worth? Has the Bible proved a failure? Is there no God, no heavenly home city, no paradise? Is all this but a cunningly devised fable? Is there no reality to our fondest hopes and expectation of these things? And thus we had something to grieve and weep over, if all our fondest hopes were lost. And as I said, we wept till the day dawn.

A second glance over past experience, and the lessons learned, and how when brought into strait places where light and help was needed by seeking the Lord he had answered by a voice and other ways, I began to feel there might be light and help for us in our present distress. I said to some of my brethren, Let us go to the barn. We entered the granary, shut the doors about us and bowed before the Lord. We prayed earnestly; for we felt our necessity. We continued in earnest prayer until the witness of the Spirit (p. 9a) was given that our prayer (9a) was accepted, and that light should be given, our disappointment be explained, and made clear and satisfactory.

After breakfast I said to one of my brethren, "Let us go and see, and encourage some of our brn." We started, and while passing through a large field I was stopped about midway of the field. Heaven seemed open to my view, and I saw distinctly, and clearly, that instead of our High Priest coming out of the Most Holy of the heavenly sanctuary to come to this earth on the tenth day of the seventh month, at the end of the 2300 days, that he for the first time entered on that day the second apartment of that sanctuary; and that he had a work to perform in the Most Holy before coming to this earth. That he came to the marriage at that time; in other words, to the Ancient of days, to receive a kingdom, dominion, and glory; and we must wait for his return from the wedding; and my mind was directed to the tenth ch. of Rev. where I

could see the vision had spoken and did not lie; the seventh angel had-
 (p. 10) began (sic.) to sound; we had eaten the (10) littl (sic.) book; it had been
 sweet in our mouth, and it had now become bitter in our belly, embittering
 our whole being. That we must prophesy again, etc., and that when the
 seventh angel began to sound, the temple of God was opened in heaven, and
 there was seen in his temple the ark of his testament, etc.

While I was thus standing in the midst of the field, my comrade passed
 on almost beyond speaking distance before missing me. He inquired, "Why I
 was stopping so long?" I replied, "The Lord was answering our morning
 prayer, by giving light with regard to our disappointment." I talked
 these things to my brethren.

In those days I was closely associated with O. R. L. Crosier, and
 Dr. F. B. Hahn, Crosier making his home with me a portion of the time. He
 examined the Bible on the subject of the sanctuary. F. B. Hahn and myself,
 was (sic.) connected with Crosier in the publication of the paper called,
 "The Day Dawn." Br. Hahn and myself, held a consultation with regard to the
 propriety of sending out the light on the subject of the sanctuary. We
 (p. 10a) decided it was just what the (10a) scattered remnant needed; for it would
 explain our disappointment, and set the brethren on the right track. We
 agreed to share the expense between us, and said to Crosier, "Write out the
 subject of the sanctuary. Get out another number of the Day Dawn, and we
 will try to meet the expense." He did so, and the Day Dawn was sent out
 bearing the light on the sanctuary subject. It fell into the hands of
 Elders James White, and Joseph Bates, who readily endorsed the view; and
 it was shown in vision to be light for the remnant. This number of the
 Day Dawn opened a communication between us and these Eastern brethren. We
 appointed a conference of the scattered brethren to be held at my house, and
 invited these our Eastern brethren to meet with us. Br. W. made the effort
 to come; but his way was hedged up. Father Bates came on. His light was

the seventh-day Sabbath.

From my understanding of the opening of the tabernacle of the testimony in heaven, and the seeing of the ark of his testimony, and a few lines I had seen from the pen of T. M. Preble, I had been looking at the subject of the seventh-day Sabbath and talking it to my Brn. I had said to them, "If we abide by. . ."

APPENDIX C

The Hymn--"Here is no Rest"

This hymn which Edson refers to as having had such effect upon the visitors at one of their Millerite meetings, must have been quite popular among us as a people for quite some time.

This appendix contains copies of this hymn as it has appeared in several of our hymnals. I do not claim that the hymnals which I have found it in are all the Seventh-day Adventist hymnals that it has appeared in, but it was all the hymnals that were available to me at the time I was preparing this appendix.

I have included here Xerox copies of the pages from the hymnal, as I thought it would be of interest to see how it appeared in the various hymnals. The particular hymnals that I found the hymn in as well as the date of the particular edition that I used to Xerox, are given below.

Hymns, For God's Peculiar People, That Keep The Commandments of God,
And The Faith Of Jesus, 1849.

Hymns For Second Advent Believers Who Observe The Sabbath Of The Lord, 1852.

Hymns For Those Who Keep The Commandments Of God And The Faith Of Jesus, 1861.

Hymns And Tunes For Those Who Keep The Commandments Of God And The Faith
Of Jesus, 1869.

Hymns And Tunes For Those Who Keep The Commandments Of God And The Faith
Of Jesus, 1876.

Better Than Pearls, Sacred Songs Expressly Adapted For Gospel Meetings, 1885.

The Seventh-day Adventist Hymn And Tune Book For Use In Divine Worship, 1888.

Then thou wilt enter an eternal day,
 Be of good cheer, of good cheer.
 In the "bright kingdom" for ever to dwell,
 Join angel choirs, and the rich anthem swell;
 Bid to thy sorrow a long, long farewell!
 Be of good cheer, of good cheer.

HYMN 23.

HERE IS NO REST.

- 1 Here o'er the earth as a stranger I roam,
 Here is no rest—is no rest;
 Here as a pilgrim I wander alone,
 Yet I am blest—I am blest.

CHORUS.

For I look forward to that glorious day,
 When sin and sorrow will vanish away,
 My heart doth leap while I hear Jesus say,
 There, there is rest—there is rest.

- 2 Here fierce temptations beset me around;
 Here is no rest—is no rest;
 Here am I grieved while my foes me surround;
 Yet I am blest—I am blest.

CHORUS.

Let them revile me, and scoff at my name,
 Laugh at my weeping—endeavor to shame;
 I will go forward, for this is my theme;
 There, there is rest—there is rest.

- 3 Here are afflictions and trials severe;
 Here is no rest—is no rest;
 Here I must part with the friends I hold dear;
 Yet I am blest—I am blest.

CHORUS.

Sweet is the promise I read in his word;
 Blessed are they who have died in the Lord;

They will be call'd to receive their reward;—
 Then there is rest—there is rest.

- 4 This world of cares is a wilderness state,
 Here is no rest—is no rest;
 Here I must bear from the world all its hate—
 Yet I am blest—I am blest.

CHORUS.

Soon shall I be from the wicked released,
 Soon shall the weary for ever be blest,
 Soon shall I lean upon Jesus' breast—
 Then there is rest—there is rest.

HYMN 24.

OH! COME TO REIGN!

- 1 Mark that pilgrim—lowly bending,
 At the shrine of prayer—ascending,
 Praise and sighs together blending,
 From his lips in mournful strain;
 Glowing with sincere contrition,
 And with childlike, blest submission,
 Ever riseth this petition—
 "Jesus, come—oh! come to reign."

- 2 List again;—the low earth sigheth,
 And the blood of martyrs crieth
 From its bosom, where there lieth
 Millions upon millions slain:
 "Lord, how long, ere thy word given,
 All the wicked shall be driven
 From the earth by bolts of heaven?
 Jesus come—oh! come to reign."

- 3 Kingdoms now are reeling, falling,
 Nations lie in woe appalling,
 On their sages vainly calling,
 All these wonders to explain;

c

Hymns, for God's Peculiar People, that keep the Commandments
of God, and the Faith of Jesus. Compiled by James White,
 Oswego, New York, Printed by Richard Oliphant, 1849.

Be of good cheer, of good cheer.
 Oh, if thou would'st to the end firm endure,
 Keep thy robe holy, and spotless and pure,
 Victorious faith will make Canaan sure—
 Be of good cheer, of good cheer.

- 4 Christian, the shadows will soon flee away,
 Oh, do not fear, do not fear;
 Then thou wilt enter an eternal day,
 Be of good cheer, of good cheer.
 In the bright kingdom for ever to dwell,
 Join angel choirs, and the rich anthem swell;
 Bid to thy sorrow a long, long farewell—
 Be of good cheer, of good cheer.

28. HERE IS NO REST.

- 1 HERE o'er the earth as a stranger I roam,
 Here is no rest, is no rest;
 Here as a pilgrim I wander alone,
 Yet I am blest, I am blest.
 For I look forward to that glorious day,
 When sin and sorrow will vanish away,
 My heart doth leap while I hear Jesus say,
 There, there is rest, there is rest.
- 2 Here fierce temptations beset me around,
 Here is no rest, is no rest;
 Here I am griev'd while my foes me surround;
 Yet I am blest, I am blest.
 Let them revile me, and scoff at my name,
 Laugh at my weeping—endeavor to shame;
 I will go forward, for this is my theme;
 There, there is rest, there is rest.
- 3 Here are afflictions and trials severe;
 Here is no rest, is no rest;
 Here I must part with the friends I hold dear;
 Yet I am blest, I am blest.

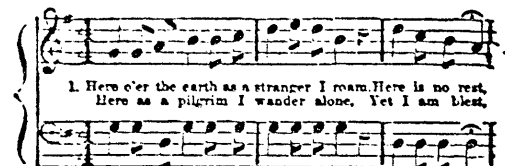
Sweet is the promise I read in his word;
 Blessed are they who have died in the Lord;
 They will be call'd to receive their reward;
 Then there is rest, there is rest.

- 4 This world of cares is a wilderness state,
 Here is no rest, is no rest;
 Here I must bear from the world all its hate,
 Yet I am blest, I am blest.
 Soon shall I be from the wicked released,
 Soon shall the weary for ever be blest;
 Soon shall I lean upon Jesus' breast;
 Then there is rest, there is rest.

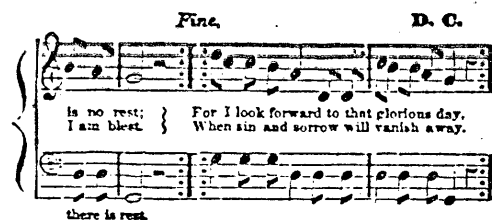
29. THE PURE TESTIMONY.

- 1 THE pure testimony put forth in the Spirit,
 Cuts like a sharp two-edged sword,
 And hypocrites now are most sorely tormented,
 Because they're condemn'd by the Word.
 The pure testimony discovers the dross,
 While wicked professors make light of the cross,
 And Babylon trembles for fear of her loss.
- 2 Then blow ye the trumpet in pure testimony,
 And let the saints hear it again;
 O come ye from Babylon, Egypt and Sodom,
 And make your way over the plain.
 Come, wash all your robes in the blood of the Lamb,
 And walk in the Spirit, as Jesus has done,
 In the pure testimony you will overcome.
- 3 The world will not persecute those who are like them,
 But hold them the same as their own;
 The pure testimony cries out separation,
 Which calls you, your lives to lay down;
 Come out from their spirit and practices too;
 The track of the Saviour keep full in your view,
 The pure testimony will cut its way through.

HERE IS NO REST. 10, 7.



My heart doth leap while I hear Jesus say, There, there is rest.



- 2 Here fierce temptations beset me around,
Here is no rest, is no rest;
Here I am grieved while my foes me surround;
Yet I am blest, I am blest.
Let them revile me, and scoff at my name,
Laugh at my weeping—endeavor to shame;
I will go forward, for this is my theme;
There, there is rest, there is rest.
- 3 Here are afflictions and trials severe:
Here is no rest, is no rest;
Here I must part with the friends I hold dear;
Yet I am blest, I am blest.
Sweet is the promise I read in his word;
Blessed are they who have died in the Lord;
They will be called to receive their reward;
Then there is rest, there is rest.

- 4 This world of cares is a wilderness state,
Here is no rest, is no rest;
Here I must bear from the world all its hate,
Yet I am blest; I am blest.
Soon shall I be from the wicked released,
Soon shall the weary forever be blest,
Soon shall I lean upon Jesus' breast;
Then there is rest, there is rest.

Be of Good Cheer. 10s & 7a.

- 1 CHRISTIAN, thy warfare soon will be o'er;
O, do not fear, do not fear;
Soon thou shalt rest where thy foes come no more,
Be of good cheer, of good cheer.
What though the night be so dreary and long,
What though thy foes be unwearied and strong,
Soon thou shalt join in the conqueror's song—
Be of good cheer, of good cheer.
- 2 What though the billows of life darkly roll,
O, do not fear, do not fear;
Friends all forsake thee, and cares press thy soul,
Be of good cheer, of good cheer.
Christian, remember that Christ loves thee still;
Only be faithful, and do Jesus' will,
Soon thou wilt stand with him on Zion's hill—
Be of good cheer, of good cheer.
- 3 Christian, the angels will soon come for thee,
O, do not fear, do not fear;
He whom thou lovest in glory thou'lt see,
Be of good cheer, of good cheer.
O, if thou would'st to the end firm endure,
Keep thy robe holy, and spotless, and pure,
Victorious faith will make Canaan sure—
Be of good cheer, of good cheer.
- 4 Christian, the shadows will soon flee away,
O, do not fear, do not fear;
Then thou wilt enter an eternal day,

491.

10s & 7s.

- 1 HERE o'er the earth as a stranger I roam,
Here is no rest, is no rest;
Here as a pilgrim I wander alone,
Yet I am blest, I am blest;
For I look forward to that glorious day
When sin and sorrow will vanish away;
My heart doth leap while I hear Jesus say,
There, there is rest, there is rest.
- 2 Here fierce temptations beset me around,
Here is no rest, is no rest;
Here I am grieved while my foes me surround;
Yet I am blest, I am blest.
Let them revile me, and scoff at my name,
Laugh at my weeping—endeavor to shame;
I will go forward, for this my theme,
There, there is rest, there is rest.
- 3 Here are afflictions and trials severe;
Here is no rest, is no rest;
Here I must part with the friends I hold dear;
Yet I am blest, I am blest.
Sweet is the promise I read in his word;
Blessed are they who have died in the Lord;
They will be called to receive their reward;
Then there is rest, there is rest.
- 4 This world of cares is a wilderness state,
Here is no rest, is no rest;
Here I must bear from the world all its hate,
Yet I am blest, I am blest.
Soon shall I be from the wicked released,
Soon shall the weary forever be blest,
Soon shall I lean upon Jesus's breast;
Then there is rest, there is rest.

492.

8s & 7s. Double.

- 1 PILGRIMS, on! the day is dawning;
Strike your tents, and homeward haste;
Sleep not while the blush of morning
Calls you on the desert waste.
Though the way be dark and dreary,
Life's sharp anguish must be borne;
Courage, then, ye faint and weary,
Linger not to weep and mourn.
- 2 Pilgrims, on! the storm is beating,
Beating wildly on your way:
Tarry not, the time is fleeting,
Shall the storm your footsteps stay?
Hasten on, through joy and sorrow,
Let whatever may betide,
Wait not for the calm to-morrow,
Faithful at thy work abide.
- 3 Pilgrims, on! what though in dangers,
Life's eventful course pursue;
Labor on, ye friendless strangers,
Grace will guide you safely through;
What if trials must befall you!
What if fierce temptations rise!
Shall earth's bitter strife appall you
While contending for the prize?
- 4 Pilgrims, on! there's rest in Heaven,
Rest from every anxious care,
Rest in Jesus' smiles, forgiven,
Peaceful and eternal there.
Oh! 'twere sweet to toil in sadness,
Oh! 'twere well the cross to bear,
If, at last, in joy and gladness,
We may rest forever there.

Here is no Rest. 10s & 7s.

Here o'er the earth as a stranger I roam, Here is no rest,
Here as a pil-grim I wan-der a-lone, Yet I am blest.

My heart doth leap while I hear Je-sus say, There, there is rest,
there is rest.

437

10s & 7s.

- 1 HERE o'er the earth as a stranger I roam,
Here is no rest, is no rest;
Here as a pilgrim I wander alone,
Yet I am blest, I am blest;
For I look forward to that glorious day
When sin and sorrow will vanish away;
My heart doth leap while I hear Jesus say,
There, there is rest, there is rest.
- 2 Here fierce temptations beset me around,
Here is no rest, is no rest;
Here I am grieved while my foes me surround;
Yet I am blest, I am blest.
Let them revile me, and scoff at my name,
Laugh at my weeping—endeavor to shame;
I will go forward, for this is my theme,
There, there is rest, there is rest.

- 3 Here are afflictions and trials severe,
Here is no rest, is no rest;
Here I must part with the friends I hold dear,
Yet I am blest, I am blest.
Sweet is the promise I read in his word:
Blessed are they who have died in the Lord;
They will be called to receive their reward;
Then there is rest, there is rest.
- 4 This world of cares is a wilderness state,
Here is no rest, is no rest;
Here I must bear from the world all its hate,
Yet I am blest, I am blest.
Soon shall I be from the wicked released,
Soon shall the weary forever be blest,
Soon shall I lean upon Jesus's breast;
Then there is rest, there is rest.

438

8s & 7s. Double.

- 1 CHRISTIAN! wherefore yield to sadness?
Fix thy heart and hopes above;
Look to Jesus—and with gladness,
Trust his gracious, pardoning love;
Trials here will sorely press thee,
Let thy trust on him be stayed.
He will cheer, and guide, and bless thee,
With his ever-present aid.
- 2 Think how kind, how condescending!
Jesus calls himself thy "Friend;"
From his throne in glory bending,
He will every prayer attend.
He will never, never leave thee,
Through thy pilgrim days below;
Then, at last, he will receive thee,
And a crown of life bestow.

BEAR ME ON.

Arr. by C. W. STONE.



228

Bear Me On.

1 Oh! how I long to see that day,
When the redeemed shall come
To Zion, clad in white array—
Their blissful, happy home.

Owo.—Oh! bear me on, bear me on
To Mount Zion;
Then bear me on to that city of love,
Where saints will ever dwell.

2 To hear the alleluias roll
From the unnumbered throng;
The kingdom spread from pole to pole;
And join redemption's song.

3 To see all Israel safe at home,
Singing on Zion's hight;

And Jesus crowned upon his throne,
Creation own his right.

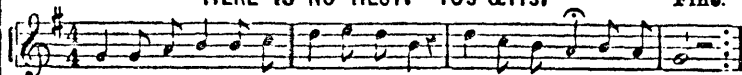
4 All hail! the morn of glory's nigh,
The pilgrim longs to see,
That dries the tear from every eye—
Creation's jubilee.

5 Jerusalem I long to see,
Blest city of my King;
And eat the fruit of life's fair tree,
And hear the blood-washed sing.

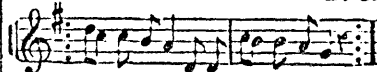
6 My longing heart cries out, Oh, come!
Creation groans for thee!
The weary pilgrim sighs, Oh, come!
Bring immortality!

HERE IS NO REST. 10s & 11s.

Fine.



D. C.



My heart doth leap while I hear Jesus say,
There, there is rest, there is rest.

229

Here is no Rest.

1 Here o'er the earth as a stranger I roam,
Here is no rest, is no rest;
Here as a pilgrim I wander alone,
Yet I am blest, I am blest;
For I look forward to that glorious day,
When sin and sorrow will vanish away;

2 Here fierce temptations beset me around,
Here is no rest, is no rest; (surround;
Here I am grieved while my foes me
Yet I am blest, I am blest.
Let them revile me, and scoff at my name,
Laugh at my weeping—endeavor to
shame;

I will go forward, for this my theme,
There, there is rest, there is rest.

(106)

Better Than Pearls, Sacred Songs Expressly Adapted for
Gospel Meetings. Edited by J. E. White, C. W. Stone,
and A. B. Oyen, Review and Herald Publishing House,
Battle Creek, Mich., 1881 (1885 printing).

THE CHRISTIAN—WARFARE AND PILGRIMAGE.

618

HERE IS NO REST. 10s & 7s: p.

UNKNOWN.
Fine.

1. { Here o'er the earth as a stran-ger I roam; Here is no rest, is no rest; }
 { Here as a pil-grim I wan-der a-lone; Yet I am blest, I am blest. }

D. C.—My heart doth leap while I hear Je - sus say, There, there is rest, there is rest.

D. C.

For I look forward to that glorious day. When sin and sorrow will van-ish a-way.

2 Here fierce temptations beset me around;

Here is no rest, is no rest;

Here I am grieved while my foes me surround;

Yet I am blest, I am blest.

Let them revile me, and scoff at my name,

Laugh at my weeping—endeavor to shame;

I will go forward, for this is my theme,

There, there is rest, there is rest.

3 Here are afflictions and trials severe;

Here is no rest, is no rest;

Here I must part with the friends I hold dear;

Yet I am blest, I am blest.

Sweet is the promise I read in his word,—

Blessed are they who have died in the Lord;

They will be called to receive their reward;

Then there is rest, there is rest.

4 This world of cares is a wilderness state,

Here is no rest, is no rest;

Here I must bear from the world all its hate,

Yet I am blest, I am blest.

Soon shall I be from the wicked released,

Soon shall the weary forever be blest,

Soon shall I lean upon Jesus' breast;

Then there is rest, there is rest.

Anon.

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[Tune, Triumph. No. 820.] 10s. r.

1 JOYFULLY, joyfully, onward I move,
 Bound for the land of bright glory above;
 Angelic choristers sing as I come,
 "Joyfully, joyfully, haste to thy home."
 Soon shall I pass from this dark vale of woe,
 Home to the land of the righteous I'll go;
 Pilgrim and stranger, no more shall I roam,
 Joyfully, joyfully, resting at home.

2 Friends fondly cherished, now sleep in the ground,
 But they'll awake when the last trump shall sound,
 Loosed from death's fetters, and upward we'll soar,
 Joyfully meeting to part nevermore.
 Sounds of sweet melody fall on the ear;
 Harps of the blessed, your voices I'll hear
 Filling with harmony heaven's high dome,
 "Joyfully, joyfully, haste to thy home."

3 Death with his weapons of war has laid low
 Many a pilgrim who feared not the blow;
 Jesus has broken the bars of the tomb;
 Joyfully, joyfully, will they come home.
 Bright will the morn of eternity dawn,
 Death shall be banished, his scepter be gone;
 Joyfully, then, shall I witness his doom,
 Joyfully, joyfully, safely at home.

William Hunter.

APPENDIX D

Elder Loughborough's Accounts of October 22, 23, 1844

Elder J. N. Loughborough (1832-1924) was the author of the first Seventh-day Adventist denominational history book, Rise and Progress of Seventh-day Adventists (1892). In this book he gives an account of what happened to Hiram Edson on October 22, 1844, and the events surrounding the subsequent publication of the new view on the sanctuary. This story differs in various details from Edson's own account as found in the Edson Manuscript. Unfortunately, this first account by Loughborough also differs in various details with how he tells the same story in subsequent tellings.

What ^{follows} ~~follows~~ here is the same story as told by Loughborough on five separate occasions from 1892 during the next 30 years. After these are quoted, there is a summary table showing the various variations of significance in Loughborough's own story of what happened that day. The majority view is what I have accepted as being Loughborough's true view (though this may not necessarily be a valid assumption on my part). I have also offered an analysis of the data found in the summary table attempting to account for some of the differences in Loughborough's story.

The accounts that follow are from the following sources (in chronological order).

1. Rise and Progress of Seventh-day Adventists, 1892, p. 114.
(Reprinted in The Great Second Advent Movement, 1905, p. 193).
2. "The Second Advent Movement," Review and Herald, Sept. 24, 1914, p. 14.
3. Letter to Elder H. M. Kelley, Dec. 23, 1919, pp. 1, 2.
4. Letter to A. W. Spalding, Aug. 2, 1921, pp. 1, 2.
5. "The Second Advent Movement, No. 8," Review and Herald, Sept. 15, 1921, p. 5.

Rise and Progress of Seventh-day Adventists, 1892, p. 114.
(Reprinted in The Great Second Advent Movement, 1905, p. 193).

Hiram Edson, of Port Gibson, N. Y., told me that the day after the passing of the time in 1844, as he was praying behind the shocks of corn in a field, the Spirit of God came upon him in such a powerful manner that he was almost smitten to the earth, and with it came an impression, "The sanctuary to be cleansed is in heaven." He communicated this thought to O. R. L. Crosier, and they together carefully investigated the subject. In the early part of 1846 an elaborate exposition of the sanctuary question from a Bible standpoint, written by Mr. Crosier, was printed in the Day Star, a paper then published in Canandaigua, N. Y. In that lengthy essay it was made to appear that the work of the cleansing of the sanctuary was the concluding work of Christ as our high priest, beginning in 1844 and closing just before he actually comes again in the clouds of heaven as King of kings and Lord of lords.

* * * * *

"The Second Advent Movement, No. 11," Review and Herald, September 14, 1914, p. 14.

Hiram Edson of Port Byron, N. Y., had been an earnest worker in the midnight cry movement, and he with others was in prayer meeting all night of the tenth day of the seventh month. The next morning, in company with a ^{young} man, O. R. L. Crozier, he went home across the cornfield. They talked of the situation, and then knelt down by a stock of corn and prayed.

In the third season of prayer the Spirit of God came in a powerful manner upon Brother Edson, nearly smiting him to the ground, and with the word came, as distinct as if spoken with an audible voice, "the sanctuary to be cleansed is in heaven." He told this impression to Brother Crozier, and said, "What does this mean?"

They hastened home, and, asking God to guide, Brother Edson opened his Bible to the eighth and ninth chapters of Hebrews. As he read that the earthly sanctuary was a "shadow" of the heavenly, a "figure," and the service "an example," he said to Brother Crozier: "I have read that a hundred times, but I never saw it as I see it now. The sanctuary is in heaven, and Jesus has gone in to cleanse the sanctuary." They followed out their study, and it resulted in a clear written article on the sanctuary, which was published in the Day-Star, an Adventist paper of Canandaigua, N. Y.

* * * * *

Letter to H. M. Kelley, December 23, 1919, pp. 1, 2.

. . . I will give you the facts, as related to me by Bro Edson himself.

He said he lived about one mile from Centerport. On that day, Oct. 22, 1844, the meeting was held in a district school house, one mile up the canal from (sic.) Centerport. He went to the meeting, and bidding "Good bye,"

to those who would not go, and telling them, "I never expect to see you again, for the Lord is coming to day (sic.)."

They had their meeting all day. Night came on, what a disappointment. The Lord had not come, they remained in the school house all night; talking over the situation and praying for light. In the morning of the 23d, he said to O. R. L. Crozier, who was stopping at his home, "I cannot go home through the town. I do not know what to say to the people. Let us go home cross-lots through the corn fields." "So" (sic.) he said to me, "we started, walking slowly, and talking over the situation. Then we kneeled by a shock of corn and prayed. Then walked on again talking, stopped by a shock of corn and (sic.) prayed again. As we did this the third time, there came on me such a wave of the Spirit of God that it nearly prostrated me to the earth. Then came to me, not in an audible voice, but as distinct as though spoken, 'The sanctuary to be cleansed at the end of the 2300 days is in heaven.'" He said to me, "When I arose I repeated this to Crozier, and said, 'What does that mea(n) (sic.)?'" Then they hurried on home, and after praying the Lord to guide them, as Brother Edson told me, "I took my pocket Bible, dropped it on its back on the table, hoping it would open to some scripture for our encouragement. It opened between the eighth and ninth chapters of Hebrews. As I began to read I said to Crozier, 'I suppose I have read that a hundred times, but it never read to me as it does now. The sanctuary is in heaven, and Christ has gone in to cleanse it.'" "

From that the study and writing out of the subject went on until the first article on the Heavenly sanctuary was prepared. Lack of means delayed its publication until about the first of Jan. 1846. It was first printed in the "Day Star."

* * * * *

Letter to A. W. Spalding, August 2, 1921, pp. 1, 2.

. . . I will give you some of the facts in the case, which I know to be facts, and not simply rumor.

Your first item is with reference to the meeting at Port Gibson, N. Y. on the tenth day of the seventh month, 1844. You speak of it as held in the house of Brother Edson. That meeting on the tenth day of the seventh month was held in a school house two miles from Brother Edson's home. In a series of seventeen articles which I sent to the Review, which are to be printed in each number for seventeen weeks (the first number appearing in last weeks number) in number eight I give an account of that meeting, as related personally to me by Brother Edson, as we were holding meetings together for two months in the winter of 1851 and 52. It reads just as he told it to me, as follows: (Loughborough then quotes from his article which appeared in the Review on September 15, 1921. For the article, see the last of Loughborough's five accounts which follows next. There I have quoted more of the article than Loughborough here quotes in his letter. The portion that he quoted in this letter I have enclosed in brackets [] in the Review and Herald account which follows after this letter.)

Thus began their study of the subject. This study went on for several months, Crozier doing the writing. The result of their study was first

printed in a little paper called the "Day Dawn" by Doctor Hahn, in Canandaigua, N. Y. The money for its publication being obtained by Sister Edson selling her silver table spoons. It was printed in that paper about the first half of Jan. 1856 (1846?) (sic.) From that it was copied into the "Day Star," a paper published in Cincinnati (sic.). This will explain the apparent mistake as to where it was printed, as in time it was printed in two papers, as you will see.

The meetings were usually held by that company in Brother Edson's house. The meeting which you mention as in Brother Edson's house was not on the 22nd of October, but when he and Crozier were studying the subject. That was the time "the brethren went into the granery (sic.) to pray," and that powerful impression came upon him that they were right in their ideas of the sanctuary. You speak of Brother Edson and Doctor Hahn, as having been publishing a paper. Brother Edson had nothing to do with that paper published in Canandaigua, only the publication of his article written by Crozier, containing the result of their study on the subject of the sanctuary.

You say the brethren had a conference at Brother Edson's house, and speak of Brother and sister (sic.) White and Brother Bates attending it. Brother and Sister White and Brother Bates were never in the state of New York until the fall of 1848. Brother White earned the money to pay the fare of himself and sister (sic.) White to that meeting by mowing 40 acres of Timothy hay. That series of meetings was held at Brother Arnold's in Volney, about twelve miles from Brother Edson's home. . . .

The manuscript of Brother Edson's of which you speak is correct in stating that his article on the Sanctuary was published in the "Day Dawn" of Canandaigua. That was the name of the paper published there. The "Day star" (sic.) was published in Cincinnati (sic.), Ohio. What made the difference in my book Second Advent Movement is this. My book was printed first at Brother Butler's office at Nashville. Some had seen a copy of the paper published at Cincinnati (sic.), and took the liberty to change the "Day Dawn" in my book to "Day Star." That, with what I have before stated, explains this discrepancy.

* * * * *

"The Second Advent Movement, No. 8," Review and Herald, September 15, 1921, p. 5.

. . . Since this testimony relates especially to the course of the brethren in the New England States, [I shall call attention to one to whom the Lord began to give light on the very morning after their great disappointment. I will relate it as he related it to me in the winter of 1852, while we were holding meetings together for two months. The man was Hiram Edson, of Port Gibson, N. Y. He gave me an account of his 1844 experience, and especially of his seventh month experience. His residence was one mile from Port Gibson, on the Erie Canal. The meeting of the 22d of October was in a schoolhouse one mile up the canal. He went to the place of meeting by way of the town, inviting people to meet with him, for they expected the Lord to come that day. The people refused to go, and he bade them good-by.

The Adventists had a glorious meeting all day at the schoolhouse, expecting any moment to hear the blast of the Archangel's trumpet. But the sun set, the day was ended, and the Lord had not come. Brother Edson said they stayed there all night, talking and praying over their disappointment, which they could not explain.

In the morning he said to O. R. L. Crozier, who was staying with him, "I cannot go home by the town. I do not know what to say to the people. Let us go home cross-lots through the shocks of corn." So they started, walking slowly and talking of the situation. Kneeling by a shock of corn, they prayed for light. When they had thus knelt the third time and while Brother Edson was praying, he had this experience.

"A mighty wave of the power of God came upon me, with an impression almost as distinct as though spoken in an audible voice, 'The sanctuary is in heaven, and Jesus has gone in to cleanse the sanctuary.'"

As they arose, he repeated this to his companion, and said, "What does that mean?" They hastened home, determined to seek light on this matter from the Scriptures. There they prayed the Lord to guide them to the portions that would give light on the subject. Brother Edson said he let his Bible drop on the table, to see where it would open. It opened between the eighth and ninth chapters of Hebrews. As they began to read, Brother Edson said, "I suppose I have read that a hundred times, but it never appeared to me as it does now. The sanctuary is in heaven, and Christ has gone in to cleanse it."⁷

They then made a careful study of the sanctuary, Crozier writing out the points as they studied, and thus they began to get hold of that part of the third angel's message; also on their finding that the original law of God was in the ark, in the second apartment of the sanctuary, the little company at Port Gibson, and Crozier with them, began the observance of the seventh-day Sabbath. This writing was published in the Day Dawn about the first of January, 1846, and was the first ever published by Adventists on the sanctuary question.

* * * * *

There we have the five accounts by Loughborough of Edson's activities on October 22, 1844, and shortly thereafter. The table which I have produced on the following page gives the significant variations in Loughborough's stories. The table is followed by an analysis of the differences, where I try to explain possible reasons for the differences in Loughborough's accounts.

SUMMARY TABLE

	(1892)	(1914)	(1919)	(1921-Spalding)	(1921-RH)
Edson's home	Port Gibson	Port Byron	1 mile from Centerport	Port Gibson	1 mile from Port Gibson
Place of meeting on Oct. 22, 1844	-----	(prayer meeting)	district schoolhouse	schoolhouse	schoolhouse
Location of meeting	-----	-----	1 mile up the canal from Centerport	two miles from Bro. E's home	1 mile up the canal
Description of E's understanding that he received on the morning of Oct. 23	"impression"	"as distinct as if spoken with an audible voice" "impression"	"not in an audible voice"	(quotes from RH article)	"impression almost as distinct as though spoken in an audible voice"
E's partner on the morning of Oct. 23	Mr. Crozier	O. R. L. Crozier	O. R. L. Crozier	-----	O. R. L. Crozier
How they arrived at the text in Heb. 8 and 9	-----	"Brother Edson opened his Bible to the eighth and ninth chapters of Hebrews"	"I...dropped it on its back on the table hoping it would open to some scripture for our encouragement"	(quotes from RH article)	"Brother Edson said he let his Bible drop on the table, to see where it would open"
Name of paper the article was first printed in	Day-Star	Day-Star	Day-Star	Day Dawn	Day Dawn
City the paper was printed in	Canandaigua	Canandaigua	-----	Canandaigua	Canandaigua
Date of first printing	"early part of 1846"	-----	"about the first of Jan. 1846"	"about the first of Jan. 1856 (1846?)"	"about the first of Jan. 1846"
Description of that first article	"elaborate exposition" "lengthy essay"	"clear written article"	"first article"	"first print-in..."	"the first ever published by Adventists on the sanctuary question"

SUMMARY TABLE CONTINUED

	(1892)	(1914)	(1919)	(1921-Spalding)	(1921-RH)
Financing of first article	-----	-----	"lack of means delayed its publication until about the first of Jan. 1846"	"The money for its publication being obtained by Sister Edson selling her silver table spoons"	-----

Analysis of the Data

Before we attempt an analysis, I would like to point out to the reader that between the appearance of Loughborough's first three accounts, and his last two, there appeared in the Review two significant accounts about Edson. In the Review of April 1, 1920, (pp. 22, 23) there was a letter from Edson's daughter in which she told that the sanctuary article was first published in the Day Dawn, and that her mother sold some of her silverware to pay the cost of printing the paper carrying the sanctuary article.

In the Review of June 23, 1921, (pp. 4, 5) Elder H. M. Kelley printed part of the Edson Manuscript (the part dealing with the October 22, 1844, experience and the publishing of the sanctuary article). Kelley also mentioned again the fact that Edson's daughter had told him also about her mother selling part of her silver spoons to get money to get the article into print. Of course, as we have seen, the Edson Manuscript states that the sanctuary article first appeared in the Day Dawn.

I think that it would be safe for us to assume that Elder Loughborough had read these two article that had appeared in the Review, and as we shall see, they colored his story as he related it in the last two columns of our chart. Just in case someone might question the fact that Loughborough had read these two articles in the Review, let me quote the following story told by

A. V. Larsen in the Pacific Union Recorder of December 9, 1968, p. 2:

During the summer of 1922 I was employed at the St. Helena Sanitarium. Elder Loughborough was then at the Sanitarium. He was taken up to the solarium each day where he would sit in his wheelchair and enjoy the fresh air.

One afternoon while he was reading the Review, a young, carefree nurse came by and rather jovially remarked, "Elder Loughborough, I hear you have read every Review that has been printed." Immediately, with keen interest and a noticeable twinkle in his eyes, he replied, "No, sister, that is not true." Then after enjoying the little suspense that followed, he continued, "After I have finished reading this one, then I will have read them all."

So I think that it is quite certain that Loughborough had read the two articles in the Review mentioned above.

Loughborough's first account appeared when he was nearly 60 years old. Being in a book, it was the briefest of the five accounts. Nevertheless, he states that the sanctuary article was first printed in the Day-Star of Canandaigua in the early part of 1846.

The discrepancy about where Edson lived isn't as serious as it might appear. Edson did live in Port Gibson at the time, but at another time he lived in Port Byron. Why Loughborough says Centerport in one account, I don't know. Port Gibson and Port Byron it would seem could be much more easily confused than Centerport.

The interesting thing to me is that Loughborough held to his account of the October 22, 23 meeting being held in a schoolhouse even after reading the Edson Manuscript in the Review. It is very clear that this is where Loughborough thought the meeting was held, and he was very emphatic in pointing this out in his letter to Elder Spalding, as we saw.

It is also very clear from all five accounts that as far as Loughborough was concerned, Edson did not hear an actual voice on the morning of October 23, but rather had an impression about the sanctuary being in heaven. So neither Loughborough nor Edson claim that Edson heard a voice that day. However, Edson

in his manuscript made it sound almost as if he had had a vision. "I saw distinctly, and clearly. . . ." Loughborough calls in an "impression," though he does speak of how powerfully the Spirit of God came upon Edson. I don't know if the evidence is strong enough to say that this was a vision in the sense in which we normally think of the word.

Loughborough is also consistent in all his accounts that it was O. R. L. Crozier that was with Edson that morning in the corn field. He also was insistent that the two men knelt three times, and it was the third time that this impression came upon Edson. This is in marked contrast to the Edson Manuscript having Edson's partner walking on engrossed in his own thoughts, and not even missing Edson until he had gone on for quite some distance.

It also seems to be that Loughborough was quite sure about his story that Hiram Edson allowed his Bible to fall open in the hopes of finding light--and having it fall open between Hebrews 8 and 9. This is probably a reliable account as it is so out of harmony with the way most of the early Adventist doctrines were arrived at. Usually there was a study conference where the brethren came together and would study--often all night, to arrive at what was the true Bible position on a subject. That this unusual method would stick in Loughborough's mind as an out of the ordinary way of getting help from God, I don't question. That is why I say that this could be a reliable account--it is so unusual.

That the sanctuary article was first printed in Canandaigua, according to Loughborough, is certain. I think that it is interesting that Loughborough says that it was in the Day-Star in the first three of his accounts, while in the last two (after he had had a chance to read the two above mentioned Review articles) he says that it was first printed in the Day Dawn.

I can't accept his explanation of how "Day-Star" got into his book, The Second Advent Movement (1905) that he gave in his letter to Elder Spalding, because the exact same account had appeared in his book Rise and Progress of

Seventh-day Adventists (1892). It is true that his 1905 book was printed at Southern Publishing Association where Elder Butler was, but the 1892 book had been printed in Battle Creek. His explanation certainly doesn't explain how "Day-Star" got into both volumes. Besides, in the 1914 Review article, and in his 1919 letter to Elder Kelley, in both of these accounts he says the paper was the Day-Star. I rather think that old age was playing tricks with his memory. We must remember that he was nearly 90 when he wrote the letter to Elder Spalding. Since all of these things happened before he became a Sabbath keeping Adventist, I think that he just didn't have the facts straight. He probably knew that Sister White spoke of the Day-Star article, and he knew that a sanctuary article had appeared in a paper printed in Canandaigua at one time. He must have just put the two facts together. Later, when he found out by reading the two Review articles that it was the Day Dawn, and not the Day-Star that was published in Canandaigua, he realized his mistake and in his last two accounts he says it was printed in the Day Dawn.

Some may argue that the same thing happened in his second and third accounts that he says happened in his book--that someone changed it from Day Dawn to Day-Star. I will admit that it could be so argued for his 1914 Review article, but the 1919 letter to Elder Kelley is typewritten (apparently by Loughborough himself), and besides, he went back and underlined Day-Star with his own pen after typing it. So I think it is safe to say that Loughborough really thought that it was the Day-Star that was printed in Canandaigua, when in fact, he meant the Day Dawn. As I have shown in the paper, I think that Loughborough is wrong about the paper, unless it can someday be proved that the sanctuary article did first appear in the Day Dawn in January of 1846, as he contends. As I have shown in the paper, it is certain that the article didn't appear in the Day Dawn in the spring of 1845 as some Adventist historians now contend. I still think that the first full exposition of the sanctuary appeared in the Day-Star Extra of February 17, 1846.

Concerning his date for the appearance of the article in January of 1846, I will concede that he isn't alluding to the Day-Star Extra article of February 17, 1846. Where he got that date from, I don't know. I have been able to find no other evidence to suggest that the sanctuary article appeared in January of 1846.

It is interesting that Loughborough never mentioned the story of Mrs. Edson selling her silverware until after the story appeared in the Review twice. I think that is because he didn't know about it, but was influenced by what he read. In fact, in his 1919 letter to Elder Kelley, he says that the printing was delayed for lack of funds. This may be true, but it would seem unlikely that if Mrs. Edson was going to sell her silver spoons, that they would wait to publish the article for lack of funds. Edson seemed to be one who would give all he had to get the gospel out, and I don't think that he would have waited because of lack of money when there were silver spoons in the house that could be sold. The story of the selling of the silverware seems to fit Edson much better than does Loughborough's account about their delaying because of lack of money.

It is also interesting that in the letter to Spalding, Loughborough denies that the Whites or Elder Bates were in New York before 1848. He also denied that Edson and the group were in the barn praying before the cornfield experience took place (you remember that he placed the barn prayer session after Crozier, Hahn, and Edson had studied the sanctuary question--then it was a confirmation of their experience). It is also interesting that in the letter he says that it was Hahn who published the paper, though the extant copies of the Day Dawn have Crozier listed as Editor. At least in some instances, Loughborough's accounts are in error (remember also that I showed in the paper that at least Elder Bates was in New York before 1848).

To summarize then those points that contrast with Edson's account, Loughborough holds that the meeting of October 22, 23, 1844, was in a schoolhouse.

He also held to his story about Edson allowing his Bible to drop open on the table. He maintains in all his accounts that it was Crozier who was with Edson that day when he received the impression that the sanctuary was in heaven, and when he dropped his Bible open on the table. Loughborough though did change Day-Star to Day Dawn after reading the articles in the Review, and he appears to have accepted the story of Mrs. Edson selling her silver to pay for the first publishing of the sanctuary article.

As can be seen from the main paper, I accept Edson's account that the October 22, 23, 1844, meeting was held at Edson's home. I think that in this detail Loughborough is wrong. I have no real reason for this, except that I would think that Edson would remember where they met that day. I should point out though, that Edson does not say in his manuscript in so many words that the meeting was held at his house. Generally it has been assumed that that is what Edson is saying, but it may be that Loughborough is correct that the meeting was held in a schoolhouse. Certainly a schoolhouse could hold more people than could Edson's home. From the Edson Manuscript we know that earlier they had held meetings in some meeting house (p. 5a), and this could have been the school house. However, Elder Kinne says that meetings were also held at Edson's home.¹ This is where I think they probably came together to await the Lord's return. I am certain that Edson's home would have given them more privacy than would a meeting in the schoolhouse. It is very likely though that later that day Edson and Crozier would have cut across fields as they went to visit other believers instead of taking the main roads. The mere fact that they were headed out to visit other believers would suggest that probably they hadn't all gathered in one place on October 22, but had come together in smaller groups, probably meeting in individual homes. I will admit though that possibly this was late enough in the Morning of October 23, that the others had returned home from the general meeting place--if that is what they had had.

1. W. A. Spicer, Pioneer Days of the Advent Message, pp. 220, 221.

APPENDIX E

The Froom Letter to J. Nix

This particular appendix contains a copy of the letter that I received from Elder L. E. Froom in answer to my questions about Hiram Edson and the Edson Manuscript. The letter did not specifically answer my questions about what the Edson Manuscript contained that was out of harmony with the views of the others at the time, though he does shed some light on the mystery of why the Edson Manuscript is now incomplete.

I also asked for biographical and genealogical data on Edson, but this was not given. However, for what it is worth, I have included this letter as an appendix. After receiving this letter, I wrote another letter to Elder Froom attempting to get the source for a footnote in Prophetic Faith of Our Fathers, Vol. IV, page 890, which was a letter from Edson's granddaughter to Elder Froom that contained some genealogical information (footnote 11). However, it was about this time that Elder Froom became very ill, and so I received no response to my letter. However, if that letter from Viah May Cross of August 23, 1944, could be found, I think that it might provide us with a bit more information about Edson. Though Elder Froom is supposed to have put all his sources for that set of books in the Advent Source Collection at Andrews University, this letter was not there. Whether or not he still has a copy of it at his home, I have been unable to learn.

ANDREWS UNIVERSITY

BERRIEN SPRINGS, MICHIGAN

LEROY EDWIN FROOM
Professor Emeritus of Historical Theology
6840 Eastern Ave., N.W.
Washington, D.C. 20012

November 3, 1971

Mr. Jim Nix
Garland Apt. C-15
Berrien Springs, Michigan 49103

Dear Brother Nix:

In response to yours of October 20, may I state that biographical data is very scarce back in our early years for any except a few of rather continuing prominence. Records of ordination and even of membership were not always clearly kept.

I would call your attention to the fact that it is at least twenty-five years since I was dealing with this man in detail. I made a study in depth of everything I could find. And practically everything that is of value is on record in volume IV of Prophetic Faith of Our Fathers.

Brother Spaulding was a very fine research man, but he did not go into some things as thoroughly as I was forced to do. With reference to his manuscript, there were 33 cap pages, but we had for a short time at the Seminary while still in Washington, a man who saw little interest or little value in items of this kind and he evidently lost some of these. In fact, they were misplaced for several years until Mrs. Mitchell, I think, found them.

Do not be perturbed over the fact that there are differences of views among the men as they were feeling their way. The fact that one man's view was not accepted generally by others was not uncommon. Uriah Smith and James White differed sharply on a number of points, but on other great fundamentals they were very largely in harmony. You did not mention Movement of Destiny. I suggest that you see what you can find in that.

Now as to these views, I do not believe that we know just what they were. But we do know this. Hiram Edson was the chosen instrument through whom a flash of light came the morning following the night of disappointment that gave the key to the true explanation of the sanctuary truth and the October 22 disappointment. Namely, there were two divisions to Christ's ministry, not simply one continuing phase. The first was the mediatorial, the second the judicial, the beginning of the judgment hour. That had not been seen. There was no justification. They were expecting Christ to return to this earth on October 22. Though the date was sound,

even the specific day of the month, as is fully established elsewhere. It was therefore a signal honor that God gave to this man to lead his mind to the true explanation of the nature of their disappointment.

I do not know that this will help you too much, but I made a very, very thorough study of this whole thing some twenty-five or thirty years ago. I am quite exacting in what I demand by way of evidence and I was fully satisfied by my findings at that time. Some of these details I don't think can be established.

Very sincerely in the Master's
service,

L. E. Froom

L. E. Froom

✓
LEF:am

APPENDIX F

The Time of the End

This appendix contains a photo copy of Edson's small work, The Time of the End. Sufficient information has been given about it in the body of the paper that I won't add more details here. Though it has been briefly summarized in Chapter X, I thought it would be helpful to include the entire booklet here.

THE
TIME OF THE END;

ITS BEGINNING, PROGRESSIVE EVENTS,

AND
FINAL TERMINATION.

A DISCOURSE BY HIRAM EDSON.

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AUBURN:

PRINTED BY HENRY OLIPHANT
1849.

ERRATA

Several typographical errors having occurred, we give the following errata:
In very many of the texts given, the passages should be connected with a dash, so as to include the intervening verses from the first to the last named.
On page 4th, 7th line from top, read *accusant*.
5th, 18th

On page 4th, 7th line from top, read *reserved* instead of *served*.

	Read reversed instead of served.	
"	19th.	Heb.
"	Rer. xix.	19, 20.
"	Brislau.	Volslan.
"	Wilmnia.	Vollignia.
"	18th verse.	19th.
"	bond,	land.
"	cult,	cast.
"	thy,	they.
"	ty,	the.
"	thee, O,	in.
"	omit that.	the.
"	insert period after echoing.	
"	I will, after last and.	
"	tax.	instead of fix.
"	care of	off.
"	20.	21.
"	insert th after that.	
"	lands, instead of hands.	
"	these,	thine.
"	1820	1830

Any person wishing copies of this work for distribution, will be supplied, on application (post-paid) to the subscriber, at Port Gibson, N. Y. HIRAM EDSON.

TO THE SCATTERED FLOCK—THE REMNANT.

God shall judge the righteous and the wicked: for there is a time THERE, for every purpose, and for every work.—Ecclesiastes iii. 17.

Dear and well beloved companions in tribulation:—I feel something of the importance of the present crisis; I feel that these are important moments, fraught with momentous and eternal consequences, which hang upon a few short days or weeks, and then the die is cast; then he that is unjust and unholy, will remain so still, and he that is unholy and filthy, must remain so still; and then, says Jesus, behold I come quickly, and my reward is with me, to give to every man according as his work shall be. Let us work then brethren with our might what our hands find to do, as we never worked before; for we have but a few lingering moments to work in, and remember our reward is to be according as our work shall be. Feeling something of the sublimity of the present crisis, and the grand and momentous crisis which is just ready to burst upon us, I wish to offer a few thoughts for your candid reflection and deliberate consideration, on the subject of the beginning of the time of the end and unsealing and opening the Book, and what follows the opening of the Book, and the event now in process of fulfilment which marks the end of the time of the time of the end, or the end itself, and the standing up of Michael, the time of trouble and deliverance of Daniel's people, every one found written in the Book, and the awaking of many of them which sleep in the dust of the earth, some to everlasting life, &c., as brought to view in Dan. xi. 35-45, and chap. xii. 1, 2, 4, 9, in connection with Rev. ix. 13, 15, and chap. x. and chap. xiv. 6, 12, and compared with other portions of the sacred word. It has been thought that Dan. xi. 36-45, was a prophetic history of France, and the career of Napoleon Buonaparte, and that his campaign to and against Egypt in 1798, marked the beginning of the time of the end. But there are insurmountable difficulties in that application which can never be solved. It is now clear to my mind that such an application cannot be made with any degree

of plausibility or propriety; for it does not to me now seem natural to say that Egypt pushed against France, or Buonaparte in 1798, but right the reverse, Buonaparte went and pushed against Egypt, and Egypt barely stood and fought in self-defence. Again the angel told Daniel that the time of the end was *yet* for a time *appointed*. Yet signifies future, the appointed time was not given to Daniel, but served for a future revelation. It was *yet* for a time *appointed*; *appointed* time is most certainly *definite* time. And Daniel's visions, and book, was only closed up and sealed till the *appointed* definite time of the end came, and if that was in 1798, then Daniel's visions and book, was unsealed and opened in 1798. But where is the evidence that such was the facts in 1798, or any where near that time? I know of none. Again, if France, or Buonaparte, was the king described in Dan. xi. 36, 39; and if Egypt pushed against him, Buonaparte, and the king of the north came against Buonaparte like a whirlwind, with chariots and horsemen, and with many ships, in fulfillment of a part of verse 40, then France nor Buonaparte certainly cannot figure any farther in this prophecy than the first part of verse 40, for the remaining part of this chapter is a prophetic history of the campaign of the king of the *north*; and not of the king, against whom the king of the south pushed, and against whom the king of the north came like a whirlwind, with chariots and horsemen, and many ships. No! No!! it is the king of the *north* that is to enter into the countries, and overflow, and pass over, and fill up the prophetic campaign from the latter clause of verse 40, 45, and plant the tabernacles of his palace between the seas, in the glorious holy mountain, and then and there come to his end, and none to help him. Here was always to my mind an insurmountable difficulty which I never could solve, in applying this prophetic history to the career of Napoleon Buonaparte. But it was the best light we then had on this point. But knowledge was to increase. But it always appeared evident, and it is now clear to my mind at least, that this prophetic history of Dan. xi. latter clause of verse 40, 45, is to be fulfilled in a campaign of the king of the *north*, it cannot be applied to the king, which the king of the south pushed at, and which the king of the north came against, like a whirlwind, &c. Again, if the career, or campaign of Napoleon Buonaparte, and his coming to his end at the battle of Waterloo, or on the isle of St. Helena, was a fulfillment of Dan. xi. 40, 45, then *at that time*, in the career of Napoleon Buonaparte, Michael stood up, and *there* was a time of trouble such as never was since there was a nation, even to that same time. And *at that time*, Daniel's people must have been *delivered*, every one *found written in the Book*, and many of them which slept in the dust of the earth awoke, some to everlasting life, &c.

And where then can we build our hope of a future deliverance, and resurrection? we should be left without foundation or hope. But by careful examination, we shall find that all of these events, have their fulfillment farther down the stream of time, and nearer home than 1798, or the career of Buonaparte, and that this prophecy does not at all relate to Napoleon Buonaparte. In Dan. viii. 26, the Angel says to Daniel, "and the vision of the evening and the morning which was told is true; wherefore *shut thou up*, the vision; for it shall be for many days," viz: 2300. And in verse 17, he says to Daniel, "understand O son of man, *for at the time of the end*, shall be the vision." That is to say, it is shut up and sealed to the time of the end, but at the time of the end it shall be unsealed and opened and understood. At the time of the end shall be the vision: or the understanding of the vision. Or if you please at the time of the end *the vision* shall be written and made plain upon tables that he that readeth may run or go forth to meet the Bridegroom, &c.—Heb. ii. 2, 3,—Math. xxv. 1. We see clearly then that it was *the vision* of the 2300 days *which was shut up and sealed*, see chap. ix. 24, till the time of the end. In chap. xii. 4, Daniel is told to shut up the words, and seal the Book, *even to the time of the end*, many shall run to and fro, and knowledge shall be increased. And in verse 9, it is said go thy way, Daniel, for the words *are closed up and sealed till the time of the end*. And in chap. xi. 35, Daniel is told that the time of the end is *yet* for an *appointed time*. Appointed time is most certainly *definite* time—*yet* signifies future. The appointed time then was reserved for a future revelation. It is now perfectly clear to my mind that Daniel in chap. xi. 36, 39, has a prophetic history given him, *not* of France or of Napoleon Buonaparte, but it is a complete history of the Mohammedan power. This will be clearly seen by any one who will take the pains to compare the history of that power with Dan. xi. 36, 39. It was told Daniel that this king should do according to his *will*, and exalt himself and magnify himself above every god, and prosper *till the indignation be accomplished*, and at the time of the end, the king of the south should push at him, but the *appointed* time reaching to the time of the end when the king of the south should push at him, was not revealed to Daniel, but St. John on the Isle of Patmos has a prophetic history given him of this same Mohammedan power under the sounding of the 5th and 6th trumpets; and the *appointed time* is revealed to him under the 6th trumpet, viz: four angels were loosed which were prepared *for*, or margin, *at an hour and a day, and a month, and a year*, which is prophetic time, and is 391 years and 15 days. Here is the *appointed* definite time which brings us to the time of the end, where the king of the south pushed at the Mohammedan power in 1839 and in

1840. But it may be asked who is the king of the south? I answer that the power of Egypt is called the king of the south eight or nine times in Daniel, chap. xi. and verses 6 to 9, settles this title on the king of Egypt.

Now by looking on the map of the World. or the map of Asia, it will be seen that Egypt and its capital is almost on a direct line of south latitude from Constantinople, the capital and seat of the Mohammedan power, and on the north line of latitude from Constantinople is St. Petersburg the present seat of the king of the north; hence the fitness of the prophecy. Dan. xi., 40. According to the angel's words to Daniel, this Mohammedan power was to prosper till the *indignation* be accomplished.

St. John saw this Mohammedan power, which is the false prophet, under the pouring out of the sixth vial, sending out of his mouth one of the unclean spirits like frogs, which go forth unto the kings of the earth, and of the whole world to gather them together to the battle of the great day of God Almighty. And in the 19; 20, the false prophet is taken with the beast, and is cast into the lake of fire burning with brimstone. So we see that the Mohammedan power is one of the great factions in the battle of the great day of God Almighty; and thus we see that he is to prosper till the *indignation* be accomplished. Here we see an admirable harmony of Daniel and St. John, with respect to the Mohammedan power. But let us return.

We see that Egypt was the king of the south, and was tributary to Turkey. Mehemit Ali, Pacha of Egypt, got into a broil with the Sultan of Turkey and refused to pay the tribute money. Hostilities were commenced in 1839, and carried on between Mehemet Ali, Pacha of Egypt and the Sultan of Turkey, in 1839 and 1840, and in a decisive battle Mehemit Ali got the better of the Sultan and took his fleet from him, and refused to give it up, and threatened to burn it, if other powers interfered to take it from him, and he was like to become master of the Sultan's throne. The four allied powers of Europe held a conference in London on the subject, and decided to interfere, to settle the difficulty between the Sultan and Mehemit Ali. The Sultan *accepted* the intervention of the great powers, and all these combined events brought about the closing scenes of the sixth trumpet and the 391 years and 15 days. *The appointed time* reaching to the time of the end, expired on the 11th day of August, 1840.

Here is where the king of the south had pushed at him, and this event was to mark the beginning of the time of the end. Here was the *exact, definite, appointed* time and place for the *unsealing of the vision* of the 2300 days, and for the writing of it and making it plain upon tables, the chart, that he that readeth might run and go forth to meet the Bridegroom. At the

time of the end shall be the vision. Here then, is the time and place in 1840, and no where else, for the vision of the 2300 days to be *unsealed* and the *book to be opened*.

Well, did St. John see the book opened at this time and place? most certainly he did. After bringing us through the 391 years and 15 days, and the closing scenes of the sixth trumpet, he next says: "And I saw another mighty angel come down from heaven." From Heaven, signifies, the truth of God, from God, from heaven. As Christ asked the Pharisee of the baptism of John, "Whence was it, from heaven, or of man?" so with this mighty angel's message, it was the truth of God, it was from heaven, "Clothed with a cloud, and a rainbow was upon his head, and his face was it were the sun, and his feet as pillars of fire," emblematical of the power and glory, and majesty of his message, "And he had in his hand a little book open." When? answer, in 1840.

But, says some, I think the vision was unsealed and the book opened before 1840, as Mr. Miller and some few others preached it before that time. Very well, there is always a preparatory work prior to the accomplishment of any great event. The king of the south must first become disaffected towards the Sultan of Turkey, and refuse to pay the tribute money, and get into a broil, and a declaration of war be made, before hostilities commenced, and the king of the south push at him. God has a time for *all* things. A time of preparation for an event; and a time for the event. God has a day of preparation before his coming, and we are now in the day of his preparation. See Nahum ii. 3. So what Mr. Miller and a few others did in the advent cause before 1840, was only a preparatory work, prior to the unsealing and opening of the book. Or if you please, while the king of the south was pushing at Turkey, the vision and book was unsealing and opening, but was not fully unsealed and opened till August 11th, 1840.

Says the Advent Shield: "Up to this period, all that had been done, was accomplished by individual effort." In this depression of affairs it was determined to hold a *Second Advent Conference*. Here they agreed to put forth their united efforts to arouse the country and the world to a sense of its coming doom. It was here then that the Angel took his position, or stand, and set his right foot upon the sea and his left foot upon the earth. Says the Shield: "this was styled the first general conference of Second Advent believers." Again says the Shield: "From the 11th day of August, or the event of that day, entirely discomfited the hosts of the enemy. The cause again revived and careered on its way, with still greater power than ever before."

On the 20th of March, 1840, the first number of "Signs of the Times," was issued. The first second advent periodical was issued without money, patrons, or scarcely friends.

Also in 1840, the vision of the 2300 days was written and made plain upon tables, the chart, and many who read it did run and went forth to meet the Bridegroom; and this was the appointed time and place for it to be done, and no where else, Amen.

Let me illustrate by a figure. Say there is an appointed hour for the cars to leave Albany. There must necessarily be a preparation prior to the appointed hour, and when the appointed hour arrives, the power of steam is let on to the machinery and the train moves off at the appointed hour with speed. And so there was a preparation going on while coming up to the appointed time for the unsealing and opening of the book, in order that the advent movement might start or begin at the right time. And the events of August 11th, 1840, was to the advent movement what the power of steam is on the machinery of the rail road locomotive. So from the 11th day of August 1840, the advent cause and message, or angel, careered on its way with *greater power than ever before*, and as it rolled through to every nation, and kindred, and tongue, and people, crying with a *loud voice* as when a *lion roareth*, saying with a loud voice, fear God and give glory to him, for the hour of his judgment is come, &c. And when he had cried from 1840, to 1843, then seven thunders utter their voices, perhaps to toll the death knell of time, while the vision tarried and time was dying, and we were waiting for the vision to speak at the end and not lie. And then in 1844, the angel which stood upon the sea and upon the earth, lifted up his hand to heaven, and swore by him that liveth forever and ever, who created heaven and the things that are therein, &c., that there should be *time no longer*. Here in 1844, the 2300 days ended. Here was the end, and here the vision spoke, after tarrying at the end, and *did not lie*. And what did it speak? It said with a solemn oath, that time should be *no longer*. It also said that the sixth trumpet, and the second woe ended the 11th day of August, 1840, and that the time quickly, was from 11th August, 1840, to 10th, 7th month, 1844, and that then the 7th trumpet would begin to sound on the 10th day of the 7th month, '44, and the mystery of God would be finished as he hath declared to his servants, the prophets; and that the Bridegroom would come on the 10th day of the 7th month, and they that were ready would go in with him to the marriage, and the door would be shut. This was what the vision spake at the end, and that with solemn oath, and God said it would *not lie*.

Now who is ready to contradict God, and say the vision did lie. *Beware! oh beware!* God has given an *appointed time*, for these events to occur. At the *time appointed the end shall be*. And these events have occurred at the exact appointed time, and they have *loomed up never to recur*. God is not man, that

he should make a mistake in fulfilling his word, and have to stop his providential car—turn round, and roll over the ground the second time for an improvement. *No, no*; as for God, his way is perfect. When his providence fulfills an event once, it looms up as an event in the past never to recur. We see then that the vision and book was unsealed and opened at the exact *appointed time*, and the advent movement was commenced at the exact appointed time. And God has seen to it that it has been carried forward in regular order according to his divine arrangement, and there is not a leak or breach in the whole divine arrangement, nor a break or leak, in its accomplishment and fulfillment. Hence we are not at a loss to know our present whereabouts, and our present position, and the present and coming crisis.

Let us recapitulate, first, the vision unsealed and book opened in 1840. Then follows the first angel or message, Rev. xiv. 6, saying, &c., or proclaiming the hour of God's judgment is come. Then another follows him saying, Babylon is fallen, is fallen, that great city, &c. Come out of her my people, &c. Here we got rid of the mark of the beast, and left off worshiping the beast and his image then follows the third angel with his loud solemn warning voice—if *any man* worship the beast and his image and receive his mark, &c., the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, &c. But oh how many have turned a deaf ear to the solemn warning of this messenger, and are now worshiping the beast and his image, and have received his mark. But this solemn messenger is still raising his warning voice and will continue it till the servants of God are all sealed. This is our present position under this third angel's message of solemn warning. Let us beware then how we disregard the solemn admonition. "If *any man* worship the beast, the same shall drink the wine of the wrath of God," &c. But we have something more here under this third angel—here is the patience of the saints—here are they that keep the commandments of God and the faith of Jesus. And blessed are they that *do his commandments* that they may have a right to the tree of life and may enter in through the gates into the city. Oh who does not want a right to the tree of life, and enter in through the gates into the city. Then you must keep the commandments of God. For this is our *present position, present truth, and present duty*. Said the inspired preacher, "let us hear the conclusion of the whole matter, fear God and keep his commandments, for this is the *whole duty of man*." But more of this by and by.

We have seen that the campaign of Egypt against Turkey in 1839 and in 1840, has correctly marked the beginning of the time of the end, the unsealing and opening the book, and the

rise and progress of the advent movement, all in exact time and place and in order. And now we shall see that the campaign of the king of the north will mark the end of the time of the end. The standing up of Michael, which standeth for the children of Daniel's people. And the time of trouble such as never was, and the deliverance of Daniel's people every one that shall be found written in the book, &c. But who is this king of the north? I answer Russia. This king of the north is to plant the tabernacle of his palace in the glorious holy mountain, and there comes to his end and none to help him. This is identical with the chief prince of Meshech and Tubal the Gog of Ezekiel, 38th and 39th chapters of Ezekiel, which God says he will cause to come up from the *north* parts and would bring him upon the mountain of Israel, and he shall *fall* upon the mountains of Israel, and all his bands and the people that are with him, and be given unto the ravenous birds of every sort, and to the beasts of the field to be devoured. And he shall fall upon the open field, for I have spoken it, saith the Lord God. Thus saith the Lord God, speak to every feathered fowl, and to every beast of the field, assemble yourselves, and come gather yourselves on every side to my sacrifice—margin, to my slaughter, that I do slaughter for you even a great slaughter *upon* the mountain of Israel, that ye may eat flesh and drink blood; ye shall eat the flesh of the mighty and drink the blood of the princes of the earth. Thus shall ye be filled at my table with horses and chariots, with mighty men and with *all* men of war, saith the Lord God. Compare Dan. xi. 40, 45, Ezek. 38, and 39, chapters, Rev. xix. 11, 21. It is clear from the texts and many others that the king of the north in Dan. xi. 40, 45, is identical with the Gog of Ezekiel from the land of Magog, the *chief* prince of Meshech and Tubal from the *north quarters*, and is to come up from the *north parts*—margin, from the *sides of the north*, and come upon the mountains of Israel. I say they are identical—they are one and the same, and he comes to his end on the mountain of Israel in the battle of the great day of God Almighty, and none to help him; in the time of trouble such as never was since there was a nation, even to that same time, when Michael stands up, which standeth for the children of Daniel's people, then they shall be delivered, every one found written in the book, and many of them that sleep in the dust of the earth, shall awake to everlasting life, *Amen*. At the time of the end shall the king of the south push at him. The Mohamedan power, and the king of the *north* shall come against him like a *whirlwind*, with chariots, and horsemen and many ships. And he shall enter into the countries; plural, and shall *overflow* and pass over: he shall enter also into the *glorious land*—land of Israel, and *many countries* shall be overthrown, &c.

When will this mighty campaign of the king of the north be prosecuted? Inspiration and the signs of the times answer in thunder tones—in 1849. Said Jesus, "*Verily I say unto you, this generation shall not pass, till all these things be fulfilled.*" Let me here introduce a few extracts from the New York Tribune and other public journals: "*Russia*.—The emperor has issued a ukase to all the official departments, informing them that in the year 1849 they are not to present any petitions whatever for an increase of salary or pecuniary assistance of any kind, because the country will require *extraordinary* pecuniary resources for the *consolidation* of the *whole army*." In 1849, be it remembered, whoever acts contrary to this ukase is to be subjected to severe punishment. This ukase is one of immense importance at this moment, for a prohibition of the kind has not been known in the memory of man, and clearly indicates that the Czar has *very extensive projects*, for the carrying out of which he is reserving his finances. *One of the most important tokens* relative to measures about to be taken in the present position of the affairs of the *north*, is the *fact*—that a Russian squadron has *already received orders* to cruise in the east seas. Here is another extract: "*Russia*.—Warlike movements. Advices from the Danube announce that a Russian army of 30,000 men had entered Walachia. In the Breslau journals of the 16th inst. it is stated that the whole Baltic sea is covered with Russian men of war; the whole western frontier of the Russian empire *bristles* with *bayonets*; the troops advance forward from Lithuania and Volhignia by forced marches. The chief force of the Emperor Nicholas stands already on the river Pruth, ready at any moment to march into Moldavia, and of course in Walachia. Again, the mission of Gen. Grabbe, without having failed, has not turned out according to the wish of the emperor Nicholas. Russia had *demand*ed the joint occupation by a Russian and Turkish Army of the provinces of Moldavia and Walachia; the election of hospodor without the intervention of the legislator of those provinces; an alliance, offensive and defensive with the Porte; the dismissal of Redsehid Pacha, and the *passage* of a *Russian fleet* through the *Dardanelles*. Only the first point was granted—the rest was refused. But all this is in vain—I repeat to you that war is inevitable."—*N. Y. Tribune*. Again "The Russian Inroads. The day long expected has at last arrived. Russia is in arms before Europe."—*N. Y. Tribune*. Again: "*Turkey, Constantinople, June 25.*—The sultan has sanctioned the decision of the council which refuses to grant a passage *via* Servia to the Austrian troops. This decision has been communicated to the representatives of the two powers. The Porte protests against the entry of the Russian troops of Moldavia and Walachia into Transylvania.

It declares that it will oppose by force of arms the return of these troops to their own territory. The armaments continue. A reserved corps has been formed in Bosnia, and the Turks are prepared for every contingency. Eight thousand Russian troops had disembarked at Ackermann coming from Sebastopol to replace the corps of Gen. Luders, which has quitted Walachia for Cronstadt. The Turks again display great energy, &c." Philip Olivarius, a monk of Orval, in the year 1544 predicted, it is said, all the remarkable events of the present century. The following lines have long been current in Germany: I would not be a king in 1848; I would not be a soldier in 1849; I would not be a grave digger in 1850; But I would be whatever you please in 1851."—*N. Y. Tribune*. And here is another from the *Ontario Messenger*—"A remarkable prophecy. A correspondent of the New York Journal of Commerce says, 'All agree that the year 1849 is to be fraught with events, and whether better or worse for mankind remains to be seen. One of the most curious predictions I ever read was brought to my notice yesterday by a clerical gentleman of this city. It is in a letter of one of the most eminent Roman divines, as follows: 'They write to me from Orvieto in date of 17th of March. Lately in Rome, in the library of the Augustinian Convent, a very curious prophecy has been found. It is printed in a work entitled '*De Fluctibus mysticæ navis; authore Ridolpho Gelthier; Augustate, 1675.*' Before the Middle of the XIX Century sedition will be excited every where in Europe. Republics will arise; kings will be put to death together with the nobility and ecclesiastics; and religionists will desert their convents. Famine, pestilence and earthquakes will spread desolation over many cities. Rome will lose her sceptre by the invasion of false philosophers. The Pope will be made a captive by his own people, and the Church of God will be placed under tribute, divested of its temporal possessions. In a short time there will be no Pope. A Prince from the north will over-run Europe with a great army, destroy the republics, and exterminate all rebels. His sword, wielded by God, will vigorously defend the Church of Christ, uphold the orthodox faith, and subdue the Mohammedan Power. A new pastor, the final one, will come by a heavenly sign from the shore in simplicity of heart and in the doctrine of Christ, and peace will be restored to the world.' We have seen why Philip Olivarius would not be a king in 1848: seditions were excited every where in Europe, the thrones of Monarchs were cast down and republics did arise. And now we are seeing why he would not be a soldier in 1849: he no doubt had his eye on the mighty campaign of the king of the north, when he said he would not be a soldier in 1849. The prince from the north, Russia, is now destroying

the republics, as another extract from the N. Y. Tribune will show. "*The betrayers of liberty.*—It is manifest that the cause of republican renovation is temporarily crushed in Europe. There is still a hope that the Hungarians may beat back the half million of invaders now closing in upon them from three sides, but such a result is hardly within the compass of rational probability—for the present we may regard the *Republican cause as lost.*"

According to the above prophecies, this king of the north will have finished his mighty campaign and come to his end and none to help him, and the new pastor, the final one, which is Jesus Christ, will come before the middle of the XIX century, before 1850 passes. And says Jesus, "*Verily I say unto you, this generation shall not pass away till all these things be fulfilled.*"

Our best understanding of the length of a generation is 70 years; commencing this generation, at the darkening of the sun, May 19th, 1780, and it ends May 19th, 1850. With all of these facts before us, and the signs of the times, the solemn question comes home to our minds, where are we? and every thing conspires to echo back in thunder tones, "right at the very point of the standing up of Michael—the time of trouble, such as never was since there was a nation, and the deliverance of Daniel's people, every one found written in the Book, and the battle of the great day, of the great day of God Almighty. Tidings out of the east and out of the north shall trouble him; (the king of the north) therefore he shall go forth with *great fury to destroy*, and *utterly to make away many*; to destroy." And, by the by, this is the *destroyer* of the Gentiles, spoken of by the prophet, Jer., iv. 6, 7, 19, "set up the standard toward Zion, retire, stay not;" why? "for I will bring evil from the north, and a great destruction. The lion is come up from his thicket, and the *destroyer* of the Gentiles is on his way. He is gone forth from his place to make thy land desolate, and thy cities shall be laid waste without an inhabitant. Behold he shall come up as clouds, and his chariots shall be as a *whirlwind*. His horses are swifter than eagles." Read also Ezekiel xxxviii. 15, 16. It may now emphatically be said, the destroyer of the Gentiles is on his way, the work of destruction has begun and is going on in good earnest. The sword, the pestilence that walketh in darkness, and the destruction that wasteth at noon-day, and the famine; these three of God's four sore judgments are already in the field doing their work of destruction, destroying them which destroy the earth; Rev. xi. 18. This is evidence conclusive that we are in the days of the voice of the seventh Angel and near the last end of its blast. The last event under the sounding of the seventh Angel is in process of fulfillment; the third woe is upon the

inhabitants of the earth. And the fact that we are in the days of the voice of the seventh Angel is proof positive that the loud cry (Rev. x. 3) as when a lion roareth, and the solemn oath of the same Angel with the uplifted hand to heaven that time should be *no longer*, are both in the past. Else how could the same Angel say at the time of uttering the oath, but in the days of the voice of the seventh Angel, when he shall begin in future to sound, had not yet began to sound in the time of uttering the oath, but was the next event at hand just on the point of beginning to sound. On the 10th day of the 7th month, as also said the vision when it spake and did not lie, the jubilee trumpet sounded to give notice to the Israel of God that the time of their release and deliverance from servitude and bondage had come. This was a type of the seventh trumpet. So also in the days of the voice of the seventh Angel. The time is come for the whole Israel of God to be released and delivered from the bondage of death and corruption into the glorious liberty of the sons of God. The jubilee trumpet was to sound on the 10th day of the 7th month in the day of *atonement*.—Lev. xxv. 9.—in the day of cleansing the typical sanctuary on account of the uncleanness of the children of Israel,—(see Lev. xvi.) So also the seventh trumpet must sound in the day of final atonement in the time of the blotting out of our sins, just as Jesus Christ is about to be sent unto us who before was preached unto us, whom the heavens have received until the times of restitution of all things spoken of by the mouth of all the holy prophets since the world began. In the time of the cleansing of the antitypical sanctuary, the antitypical trump of jubilee, the seventh trumpet must sound, unto 2300 days, *then shall the sanctuary be cleansed*.

We have before shown that the 2300 days ended the 10th of the 7th month, 1844, and no where else. Jesus became a minister of the sanctuary and of the true tabernacle which the Lord pitched, and not man, at the end of the seventy weeks. In A. D. 33, then there was but 1810 years remaining to fill up the 2300 which brought us to 1843, to the tarrying of the vision. In the pattern the figure of the true tabernacle, the typical sanctuary, there were two apartments, the holy and the most holy place, the first and second veil. Into the second went the High Priest alone once every year on the tenth day of the seventh month, and he could enter it on no other day on pain of death.—Lev. xvi. 2, xxiii. 27, *every thing upon his day*,—verse 37. Aaron, the typical priest, on the 10th day of the 7th month, was arrayed in the holy linen garments with the golden mitre, the holy crown upon his head with the breast plate of judgement, upon which were four rows of stones, in them engraved the names of the Twelve Tribes of Israel, that Aaron

might bear their names on his heart when he goeth into the most holy place before the mercy seat to make an *atonement* for them.

A golden bell and a pomegranate, upon the hem of the robe round about, and it shall be upon Aaron to minister, *and his sound shall be heard when he goeth in unto the holy place before the Lord, and when he cometh out, that he die not*.—Ex. xxviii, 33-35. Now Paul tells us that this service was an example and shadow of heavenly things.—Heb. viii. 1-5, ix. 1-7. Type must have its antitype; there can be no shadow without a body and substance which casts the shadow. Said our high priest, I am the vine, ye are the branches. Can a vine be removed and not affect the branches? certainly not. There is a company which follow the lamb whithersoever he goeth.—Rev. xiv. 4. So also when Jesus our high Priest and minister of the true sanctuary and tabernacle was arrayed in the royal robe to go into the most holy place before the mercy seat, to blot out the sins of his people, make atonement, and cleanse the sanctuary at the end of the 2300 days. *We heard the sound of his going in 1844*. Behold the Bridegroom cometh, &c.

And now, *with all the confidence and positiveness* with which we proclaimed the midnight cry in 1844, yea, with tenfold more confidence and positiveness, we now declare that we are now beginning to hear the *sound* of our high priest coming out. 1810 years Jesus was employed in the holy place receiving penitent sinners, forgiving sins. The idea is plausible that he will be in the most holy as many days as he was years in the holy, which was 1810, which would be a little short of five years, and would terminate before the 10th of the 7th month, 1849. And our past and present experience and inspiration, and the signs of the times, all conspire to declare that Michael is just on the point of standing up. But before he stands up the servants of God must all be sealed and their sins be blotted out—the plan and work of redemption be completed. Then he will come out and lay off his priestly robe and put on the garments of vengeance. Then the day of vengeance will be in his heart, and the year of his redeemed will have come. It is then that Michael stands up. Then he that is unjust and filthy let him be so still, and he that is righteous and holy be so still. Then says Jesus, behold I come quickly, and my reward is with me, to give to every man according as his work shall be. And O, let us work while we have opportunity. The servants of God must all be sealed and there is but a few short weeks to do it in.

Let us be found acting in concert with the sealing angel, and O, you my brethren who know the truth, sieze the standard. Set up the standard toward Zion. Retire, strengthen, stay

not, for, says God, I will bring evil from the north, and a great destruction. The lion is come up from his thicket, and the destroyer of the Gentile is on his way. And see that you keep ahead of the destroying Angel!

You have done the will of God in proclaiming the hour of his judgment, and the fall of Babylon, and the midnight cry. You have been coming through the time of fiery trial, the patient waiting time. You have lived by your faith in these truths while many have drawn back, and God says my soul shall have no pleasure in them. You have had need of patience that you might receive the promise; believing that yet a little while and he that shall come, will come, and will not tarry. Here has been the patience of the saints, and here are they that keep the commandments of God and the faith of Jesus. Present truth is the commandments of God; our present position and duty is doing and teaching them; this alone will ensure us a right to the tree of life, and an entrance in through the gates into the city. And whosoever shall do and teach them shall be highly esteemed in the reign of heaven; *whosoever* shall break *one* of these least *commandments* and teach men so, shall be in no esteem in the reign of heaven. But, say some, I prefer our common English version which reads, he shall be called the least in the kingdom of heaven.

Oh! how or what shall be done for your recovery out of this snare? Come and let us reason together on this momentous and all important subject; and if ye will deal kindly with my Master tell me, and if not tell me, for on this point and a few moments more of the long suffering and *waiting* of God as in the days of Noah, hangeth eternal destinies for weal or woe. *Therefore* will the Lord *wait* that he may be gracious unto you; *therefore* will the Lord be exalted that he may have mercy upon you, for the Lord is a God of judgment: blessed are all they that wait for him, Isa. xxx. 18. What is the Lord's complaint against you for which he is waiting that he may be gracious unto you? Read verses 1, 8, 9: see margin of verse 8, woe to the rebellious children, saith the Lord, that take council but not of me, and that cover with a covering but not of my spirit, that they may add sin to sin. 8th verse, now go write it before them in a table, and note it in a book, that it may be for the *latter day*, that this is a rebellious people, lying children, children that *that will not hear the law* of the Lord.

My prayer is, that while we examine this point, that God may enable you to forget and lose sight of the unworthy writer and look at the subject candidly and not reject the truth of God on account of the weakness and unworthiness of the feeble instrument through which the truth may be brought before your

minds. Remember that God sometimes chooses the foolish and weak and base things of this world, and things which are despised both God chosen, yea, and things which are not, to bring to nought things that are: that *no* flesh should glory in his presence; that according as it is written, he that glorieth let him glory in the Lord, (see 1 Cor. i. 26-31.)

But it will do you nor me no good for us to lower down the standard of truth, or to daub with untempered mortar. We are coveting no man's silver, or gold, or apparel. We have no man's person in admiration because of advantage. The judge standeth before the door. He says, cry aloud, spare not; lift thy voice like a trumpet, and show my people their transgressions and the house of Jacob their sins. We see the sword is coming, and should we not give the warning; the blood of souls would be required at our hands. You seem to think that you can break God's commandment, to remember *the Sabbath* day to keep it holy, and yet only be called the least in the kingdom of heaven. But do you think you can violate God's law with impunity? Do you say the law is abolished, the law of God, the ten commandments? Then the Bible is abolished, for on the ten commandments, love and duty to God and love and duty to man, our neighbor, which are the two great commandments embracing the whole ten, on these two hang all the law and the prophets: Paul does not make void the law, as some say he does, for he says, do we then make void the law through faith? God forbid; Yea, we establish the law, for by the law is the knowledge of sin, for without the law sin is *dead*. There is no such thing as sin in existence without the law, for sin is the transgression of the law, and the penalty of the law is death. It demands obedience or death, and will never be satisfied till it has its demands. The law is the rod with which the nations are to be ruled and dashed to pieces as a potter's vessel. The prophet Esdras has said—and he shall destroy them without labour by *the law*, which is like unto fire, (see Esdras xiii. 9-11, 38.) He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked, (Isa. xi. 4.) Rev. ix. 15, 21.—And out of his mouth goeth a sharp sword that with it he should smite the nations, and he shall rule them with a rod of iron, &c. He shall judge the people with his truth. Thy law is the truth. So speak ye and so do as they that shall be judged by the law of liberty.—James ii. 12. —Our Lord, in his memorable Sermon on the Mount, preached from the law and said, Think not that I am come to destroy the law or the prophets: I am not come to destroy but to fulfill, for verily I say unto you, *till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled*. This ought to satisfy every honest inquirer after truth. Heaven and

earth has not yet passed, therefore not one jot or tittle has passed from the law. We see that the law was the foundation of this Sermon of Christ's on the Mount, and in closing up this Sermon he shows the importance of obedience to this divine law, and the fearful destiny of such as disregard one of the least of the commandments of the law. Hear him—Not every one that saith unto me Lord, Lord, shall enter the kingdom of heaven, but he that *doeth the will of my Father which is in heaven*. Many will say to me in that day, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works; and then will I profess unto them, I never knew you, depart from me ye that work iniquity. Therefore, *Whosoever* heareth these sayings of mine and *doeth* them, I will liken him unto a wise man which built his house upon a rock. Such an one builds upon the divine law, written and engraven in stone. And the rain descended, and the floods came, and the winds blew and beat upon that house and it fell not, for it was founded upon a rock; and every one that heareth these sayings of mine and doeth them *not*, shall be likened unto a foolish man which built his house upon the sand, and the rain descended, and the floods came, and the winds blew and beat upon that house and it fell, and great was the fall of it.

Thus closes the Sermon preached from the divine law on the Mount, and it does not appear from this that whoever breaks one of the least of these commandments, that they will ever attain even unto the least in the kingdom of heaven. Said Jesus, if thou wilt enter into life, keep the *commandments*; and God says by the mouth of Solomon,—Prov. xxviii. 4, 9,—they that *for-sake the law praise the wicked*, but such as *keep the law, contend with them*. *He that turneth away his ear from hearing the law even his prayer shall be abomination*. And by the mouth of James, *whosoever* shall keep the whole law and yet offend in one point, he is guilty of all. But when we urge the claims of the divine law, keeping and *doing* the commandments of God, we are met with the declaration that there are a great many commandments in the Bible. Very well, there is not a commandment in the whole Bible but what hangs on the divine law of commandments, written and engraven in stone, ten in number; on these hang all the law and the prophets. Then the cry of charity is raised, you have no charity for any but such as believe with you. We are *commanded* to have *charity* say they. Well, we have got charity. True charity is love, and he that says that he loveth God and keepeth not his commandments is a liar, and the truth is not in him. True charity rejoiceth in the truth. Thy law is the truth. Says David and says John, *this is love, that ye keep his commandments*. Said Jesus, he that keepeth his *commandments*, he it is that loveth me. And one of his

commandments is, if thou wilt enter into life, keep the *commandments*. To such as raise the cry of charity we would request to just turn to 1 Cor. xiii. 4, 7, and read what the fruits of charity are. Says Paul to Timothy, now the *end*, that is the *design* or *fruit* of the *commandment*, is *charity*. If we keep the *commandments*, then we have *charity*. Behold the days come saith the Lord when I will make a new covenant with the house of Israel. What are, and when are the days in which the new covenant is to be made? answer, in the gospel dispensation. Now what is the new covenant, or promise? answer, *after* those days, that is, *after* the gospel dispensation. Saith the Lord, I will put my law into their mind and write it upon their hearts. Mark, when this is done, they shall *no* more teach every man his neighbor and every man his brother, saying, know the Lord, for then all shall know me from the least to greatest, &c.—Jer. xxxi. 31, 34,—Heb. viii. 8, 12. Mark, he does not make a new law, but writes *his law*; he speaks of it as already made in their hearts. David says the law of the Lord is perfect converting the soul. If *perfect*, there is no necessity of a new law. And we see it is to be put, margin, give, into their hearts *after* the gospel dispensation.

Now the question arises, is it before or after immortality? God says by the mouth of the prophet, Micah, vii. 15, according to the days of thy coming out of the land of Egypt will I shew unto him marvelous things, &c. See also Hosea ii. 14, 22, therefore behold I will allure her, and bring her into the wilderness, and speak to her *heart*; margin, and I will give her her vineyards from thence, and the valley of *Achor*, that is valley of trouble, for a door of hope, and she shall sing there as in the days of her youth, and as in the day when she came up out of the land of *Egypt*, &c.; read to the 22 verse. Now see Ezek. xx. 33, 36, And I will bring you into the wilderness of the people, and there will I plead with you, face to face, like as I pleaded with your father's in the wilderness of the land of Egypt, so will I plead with you saith the Lord God; And I will cause you to pass under the rod, and I will bring you into the land, margin, the *delivering* of the covenant. This is identical with Heb. viii. 10, and Jer. xxxi. 33, give my law unto their minds, and write it in their hearts; see margin of Heb. viii. 10, Ezek. xx. 38, and I will purge out from among you the rebels, and them that transgress against me. I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel.

Here we see that the covenant *cannot* be delivered to the rebels against God's governmental law on account of their transgression against God. They are to be purged out from among God's people, and they shall not enter into the land of Israel;

their carcasses must fall in the wilderness. The law cannot be given into their hearts; they are not loyal to the king's law, but rebels and transgressors, and sin is transgression of the law and the wages of sin is *death*. And we see also from the above that the delivering of the covenant, the giving of God's law into the hearts of God's saints, is in the wilderness of the people under the *rod*. See Isa. x. 24, 28, Micah vii. 14, 15, Ezek. xx. 37, in the valley of *Achor*, the time of trouble. In connection with the above, see Rev. xv. 5, and chap. xi. 19; in the Mosaic Tabernacle, which was the pattern or figure of the true, the tabernacle of the testimony was the most holy place. In it was the ark, and in the ark was God's testament, the ten commandments. The covering of the ark was the mercy seat made of pure gold; in this tabernacle, the most holy place, God appeared in a cloud above the mercy seat. This second apartment could only be opened and entered by the high priest on the tenth day of the seventh month, the day of atonement and cleansing the sanctuary. So also in the antitype, the true tabernacle, the temple of God, in the day of final atonement, and cleansing of the sanctuary at the end of the 2300 days under the sounding of the seventh angel. St. John says, I looked and *behold* the tabernacle of the testimony in heaven was opened. The temple of God was opened in heaven, Rev. xv. 5, and chap. xi. 19, and there was seen in his temple the ark of *his testament*, or *covenant*, his law, the ten *commandments*. They are there safe in the archives of heaven and it is about to be delivered and given into the minds and written in the hearts of God's saints in the wilderness of the people under the rod in the valley of *Achor*, or the time of trouble.

Now just this moment, I begin to see that it was not St. John that said, *here* is the patience to the saints, *here* are they that keep the commandments of God, and the faith of Jesus. But it was the third Angel which John heard say, *here* is the patience of the saints, here are they that keep the commandments of God and the faith of Jesus; this is a part of the third Angel's message. We were right in acting in concert with the first Angel in proclaiming, the hour of God's judgment is come. We were right in concert with the second Angel in saying Babylon is fallen, come out of her my people. We are right in acting in concert with the third Angel, if any man worship the beast and his image, and receive his mark in his forehead, the Pope's sabbath; in his mind, forehead or in his hand, working with his hands on God's holy sabbath; rebelling against God, transgressing and setting at defiance God's holy law, I say we are right in acting in concert with this third Angel in saying the same shall drink of the wine of the wrath of God which is poured out without mixture into the cup of his indignation. And he shall be tormented with

fire and brimstone in the presence of the holy angels, and in the presence of the lamb; and the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. This is our present and solemn duty to God and the church. Yea, necessity is laid upon us; yea, woe be unto us if we refuse to swell the last notes of this last *solemn warning*, and *final doom*. At the same time we are in concert with this third Angel in saying and proclaiming here is the patience of the saints, here are they that keep the commandments of God, and the faith of Jesus. Here is our present position, our present truth, and our present duty. Right *here*, in exact time and in the place, and in the order of the Lord Almighty's all wise council and divine arrangement, fixed as a nail fastened by the master of assemblies in a sure place. I have no misgivings, no guess work here on this point whatever. It is no wild imagination of the brain; no, no, we are not taught it but by the revelation of Jesus Christ.—See chap. i. 1, 3, chap. xiv. 6, 12. Oh the awful solemnity that rolls over me while I contemplate the duty and mission of this third Angel, while he draws the dividing line between the two classes, viz: those who keep the commandments of God and the faith of Jesus, and those who worship the beast and his image and receive his mark in his forehead or in his hand and pronounces the solemn fiat of Jehovah, saying with a loud voice, if any man worship the beast and his image and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God which is poured out without mixture into the cup of his indignation. &c.

There is no other alternative but to keep the commandments of God and the faith of Jesus, or drink the wine cup of God Almighty's wrath which is about to be poured out from his seven vengeful vials. And when this third Angel has finished his message he reports his work done, Ezek. ix. 11. Next the high priest comes out, lays off his priestly robe, puts on the garments of vengeance, takes his position on the white cloud, the seven Angels come out of the temple having the seven plagues, clothed in pure and white linen, and having their breasts girded with golded girdles; to them is given seven vials. A great voice from the temple bids them to go their ways and pour out the vials of the wrath of God upon the earth. At this time Michael is standing up, and the time of trouble is universal all over the earth. The saints are delivered, every one found written in the book. The nations are ruled with a rod of iron and dashed to pieces like a potter's vessel. But we said there was no other alternative for us but to keep the commandments of God and the faith of Jesus. Yes we must keep that long neglected, despised and trodden down commandment—THE HOLY SABBATH. Ex.

xxxi. 11, 18, speak thou also unto the children of Israel, saying, verily my sabbaths ye shall keep, for it is a sign between me and you throughout your generation, that ye may know that I am the Lord that doth sanctify you. Ye shall keep the sabbath therefore, for it is holy unto you, every one that defileth it shall surely be put to death, for whosoever doeth any work therein, that soul shall be *cast off* from among his people. Six days may work be done but in the seventh is the sabbath of rest, holy to the Lord. Whoever doeth any work in the sabbath day, he shall surely be put to death; wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generation for a perpetual covenant; it is a sign between me and the children of Israel forever, for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed. And he gave unto Moses when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone written with the finger of God. But some will say this belonged to the Jews, and it is not binding on us Gentiles. Very well then, it is a perpetual covenant to the Jews throughout their generations; and God says my covenant will I not break, nor alter the thing that is gone out of my lips. God has broken down the middle wall of partition between Jew and Gentile. He is no more a Jew which is one outwardly, but he is a Jew which is one inwardly; not because they are the seed of Abraham, are they all children, but in Isaac shall they seed be called; they are not all Israel which are of Israel, but the children of promise are counted for the seed. Now to Abraham and his seed were the promises made. He saith not and to seeds as of many, but as of *one*, and to they *seed*, which is Christ. Know therefore that they which are of faith; the same are the *children* of Abraham. Some say they are Jews, but are not, but do lie.

With all Bible Jews then, the children of Israel that are counted for the seed, with such the sabbath is a perpetual covenant throughout their generations, a sign between them and God forever, that they may know that the Lord doth sanctify them. And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws? see for that the Lord hath given you the sabbath. The little horn thought to change times and laws, the sabbath law, and now the Lord is about to make the earth empty and make it waste and turn in upside down and scatter abroad the inhabitants thereof. The land shall be utterly emptied and utterly spoiled, for the Lord hath spoken this word; the earth also is defiled under the inhabitants thereof. How is the earth defiled under the inhabitants thereof? Here is the answer—because they have transgressed the laws, *changed the ordinance*, broken the *everlasting covenant*,

therefore hath the curse devoured the earth and they that dwell therein are desolate; therefore the inhabitants of the earth are burned and few men left, (Isa. xxiv. 1-6.) transgressed the laws, changed the ordinance, broken the everlasting covenant—here we see is a breach. Now see Ezekiel xxii. 30, 31—And I sought for a man among them that should make up the hedge and stand in the gap before me for the land that I should not destroy it, but I found none, therefore have I poured out mine indignation upon them. I have consumed them with the fire of my wrath; their own way have I recompensed upon their heads saith the Lord God. Jer. vi. 16-19.—Thus saith the Lord, stand ye in the ways and see and ask for the *old path*, where is the good way, and walk therein and ye shall find rest for your souls. But they said, we will not walk therein. Also I set watchmen over you saying, hearken to the sound of the trumpet, but they said we will not hearken; therefore hear ye nations, hear O earth, behold I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words nor to my law, but rejected it: (verse 22,) Thus saith the Lord, behold a people cometh from the *north* country, and a great nation shall be raised up from the sides of the earth; they shall lay hold on bow and spear, they are cruel and have no mercy; their voice roareth like the sea, and they ride upon horses set in array as men for war against the daughter of Zion. Gentile church, read the whole—see Jer. l. 41, 42; iv. 6, 7; li. 48-50. The battle of the great day of God Almighty is just at hand, and who will stand in the gap to repair the breach, for God says, by Ezekiel xiii. 4, 5—O Israel, thy prophets are like the foxes in the desert, ye have not gone up into the gaps (margin, breaches) neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord. We have before shown that this gap or breach was the changing the ordinance, the sabbath *breaking*, the everlasting or perpetual covenant. Now see Isa. lviii. 12-14—Thou shalt be called the repairer of the breach, the restorer of paths to dwell in, *if*, (here comes the condition,) *if* thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day, and call the sabbath a delight, the holy of the Lord honorable, and shalt honor him, not doing thine own ways nor finding thine own pleasure nor speaking thine own words, then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it. But the prophets of Israel have not gone up into the gap or breach, but they have taken the direct opposite course. Read Isa. lviii. 12-14; Ezekiel, ch. xxxiv., they have built up a wall (a slight wall, margin, Ezekiel xiii. 10) and daubed it with untempered

mortar, and by so doing they have made the heart of the righteous sad whom I have not made sad, says the Lord, (verse 22.) When we look back to the Philadelphia state of the church in 1843 and '44, and draw the contrast between that and the present state of the Laodicean church, we are led to cry out in the language of Jeremiah ix. 1, 2—O that my head were waters and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people. Oh that I had in the wilderness a lodging place of wayfaring men, that I might leave them and go from them, for they be all adulterers, an assembly of treacherous men. See verse 13, And the Lord saith, because they have forsaken my law which I set before them. Jer. v. 30, 31: A wonderful and horrible thing is committed in the land; the prophets prophecy falsely and the priests bear rule by their means, and my people love to have it so; and what will ye do in the end thereof? Oh, is there not a cause for sighing and crying for all the abominations that are committed in the land. Ezekiel, ch. ix: And he called to the man clothed with linen which had the writer's ink-horn by his side, and the Lord said unto him, go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and cry, that for all the abominations that be done in the midst thereof. And behold the man clothed with linen which had the ink-horn reported the matter, saying, I have done as thou hast commanded me. The sabbath is a sign, or seal, or mark, between God and his people, forever throughout their generations. The servants of God must all be sealed in order to stand in the time of trouble, in the battle, in the day of the Lord. If they have the mark, the seal of the living God, he will deliver them from the snare of the fowler, from the noisome pestilence, and cover them with his feathers, and under his wings shall they trust. His truth shall be their shield and buckler; they shall not be afraid for the terror by night, nor for the arrow that flieth by day, nor for the pestilence that walketh in darkness, nor for the destruction that wasteth at noon-day. A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee; there shall no evil befall thee, neither shall any plague come nigh thy dwelling, for he shall give his angel charge over thee to keep thee in all thy ways.—Ps. xci.

Where there is no law, there is no transgression without the law; sin is dead for sin is the transgression of the law, and the wages or penalty of sin or of the law, is death. To what law is the penalty of death attached? Answer, the Sabbath law.—See Exodus i. 13-18, now then, because this sentence is not executed speedily, therefore the hearts of the sons of men are fully set in them to do evil. And why is not the sentence of the holy

and divine Sabbath law executed speedily? Because mercy has interposed; Jesus Christ has stepped in between God and man and stayed the strong arm of the law, the sword of justice for a season, to give the rebel and transgressor an opportunity of repentance and forgiveness. But as soon as Jesus Christ steps out from between God and man, then the sentence of the holy, divine sabbath law, will be executed. Every one that has defiled the Sabbath by doing any work therein, and has not repented, found forgiveness and yielded obedience to the divine Sabbath law, will then surely be put to death. The law is not made void through faith, but faith establishes the law. The fruit and works of faith is obedience to the law; faith restores a man into obedience to the divine law. Show me thy faith without obedience to the divine law, and I will show thee my faith, by my obedience to the divine law, for faith without obedience to the divine law is dead. Read Romans ii. 11-29, and James i. 25, and ch. 2, carefully and ponder it well. It is not a law of bondage, but a perfect royal law of liberty, and when it is delivered, given into, and written on the hearts of God's people the effect will be glorious; it will produce unlimited love and obedience to God, and then, too, we shall love our neighbor as ourselves. These attributes will constitute man's highest bliss in the eternal state, while all flesh shall come up from one new moon to another and from one Sabbath to another, to worship before the Lord as long as the new heavens and new earth remain. No wonder that David cried out in all the fullness of his soul, *Oh! how love I thy law*, it is my meditation all the day. Glory to God, how the divine law sweetens as we near the fountain head, drinking deeper and deeper, and yet still deeper of its quickening and enlivening cup. It is the law of life; it is perfect; it is royal; it is the law of liberty, and we shall soon range in all its freedom. Hallelujah to God and the Lamb forever.

My soul is full while I contemplate the glories of the divine law. But I must close; I have gone far beyond my first anticipation. For a more full and clearer vindication of this present truth, I will refer you to books written by Br. Joseph Bates, of Fairhaven, Mass.; that faithful soldier in the cause of present truth. Also, the present truth now being published by Br. James White, in Middletown, Conn. God will have this truth set in order before his people, that they may be without excuse in the great day, for according to Paul's Gospel, Rom. ii. 11-29, they will be judged by the law. The spirit is now counseling the members of the Laodicean church to buy gold tried in the fire. Present truth, and white raiment, and anoint their eyes with eye-salve that they may see, rebuking and chastening them and exhorting them to repentance, making a glorious promise to such

as receive the council, and rebuke, and chastening, and repent and overcome. But if otherwise, he will spew them out of his mouth. He that hath an ear let him hear what the spirit saith unto the churches. The long suffering of our God is now waiting as in the days of Noah, not willing that any that is of the beloved should perish, but that they should come to the knowledge of the truth and be saved.

And who is ready to count his long suffering salvation? Read James v. 19, 20; Jude xxii. 23; 2 Pet. iii. 9; Isa. xxx. 18; Jer. iii. 12-14; Isa. xxix. 24. Oh ye Laodiceans, will you hear what the Amen, the faithful and true witness saith to you? Turn and read in the Revelation of Jesus Christ, ch. iii. 14-22; it is the testimony of the faithful and true witness, the beginning of the creation of God. He is standing at the door and knocking, will you open the door? will you buy gold tried in the fire, the present truth and white raiment, and anoint your eyes with eye-salve that you may see? Will you hear what the spirit saith to the Laodicean church? The last notes of warning are now echoing to you, is the word of this salvation sent? Will you receive it or reject it, and with a high head and stiff neck, turn away? Then read the certain result in verse 16. Again we tell you, with all the confidence we had in '43 and '44, and tenfold added to it, yea, with all the confidence we have in our Divine Lord and his inspired word, we tell you that the sound of the coming out of our High Priest is beginning to break upon our ear: and not long after his coming out God will roar out of Zion and utter his voice from Jerusalem and deliver his everlasting covenant, his law, into and write it upon the hearts of his people.

Now, as the giving of the law on Mount Sinai was an example or type for us and was written for our admonition, upon whom the ends of the world are come. But we are not coming to Mount Sinai, but to Mount Zion, the city of the living God, the heavenly Jerusalem, &c., Hebrews xii. 18-29. Now then, if it were necessary for the people, the congregation of the children of Israel, to be sanctified at Sinai when they received the law written and engraven in stone, how much more necessary now, when the law is to be written and engraven in their hearts. Shall we not have a time then for sanctifying the congregation? See Joel i. 14, 15, and ch. ii. 1, 2, 15-20.—Blow the trumpet in Zion, sanctify a fast, call a solemn assembly, gather the people, sanctify the congregation, assemble the Elders, &c. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them; wherefore should they say among the people, where is their God? Now mark the promise that follows: Then

will the Lord be jealous for his land and pity his people, yea, the Lord will answer and say unto his people, Behold I will send you corn and wine and oil, and ye shall be satisfied therewith, and no more make you a reproach among the heathen, but I will remove far off from you the northern army, and will drive him into a land barren and desolate, with his face towards the east sea and his hinder part toward the utmost sea, and his stink shall come up and his ill savour shall come up, because he hath done great things. Fear not, O land, for the Lord will do great things. When is this fast to be called and the congregation to be sanctified? Answer: When the day of the Lord is near, and hasteth greatly. See in connexion with Joel, Zeph. i. 14-18, and chap. ii. 1-3: Gather yourselves together, yea, gather together O nation not desired. Who are these not desired? Answer: God's people who now are a reproach not desired; the third verse tells who they are. See also Jer. xxx. 17, saying, this is Zion whom no man seeketh after; before the decree bring forth, before the day pass as the chaff before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you, seek ye the Lord all ye meek of the earth, which have wrought his judgment. Seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger. Who are here exhorted to seek this preparation? Answer: none but the meek which have wrought his judgment. Now, then, when does the day of the Lord's anger come? Answer: when our high Priest comes out and lays aside his Priestly robe, and puts on the garments of vengeance; then the day of vengeance is in his heart, and the year of his redeemed is come, for it is the day of the Lord's vengeance, and the year of recompense for the controversy of Zion.

My brethren, the great day of the Lord is near. It is near and hasteth greatly. Get ready! get ready!! get ready, in the name of God, get ready!!! Blow the trumpet in Zion! sanctify a fast, call a solemn assembly, gather the people, sanctify the congregation, assemble the elders. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, spare thy people, O Lord, and give not thine heritage to reproach that the heathen should rule over them: wherefore should they say among the heathen, where is their God? Then will the Lord be jealous for his land and pity his people, and drive far off from them the northern army, the destroyer of the Gentiles.

But what kind of a trumpet is to be blown in Zion at this time, and what kind of a fast has God chosen for the present occasion? We find it recorded in the 58th chap. of Isaiah; this chapter was as verily written for the present crisis, and is to the Laodiceans as verily as that that is written to them in Rev. iii. 14, 22, and

is a part of the third Angel's message; as verily as that recorded in Rev. xiv. 9, 12. Here is the trumpet; cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins. In verses 2, 5, some of their transgressions and sins are pointed out; they are a nation that did righteousness in proclaiming the hour of God's judgment, fall of Babylon, and midnight cry. But now God says of them, Behold in the day of your fast ye find pleasure, and exact all your labor or things wherewith ye grieve others. Behold ye fast for strife and debate, and to smite with the fist of wickedness. This synchronizes with Math. xxiv. 48, 51, but God says ye shall not fast as ye do this day, to make your voice to be heard on high, that is to make your doctrines sound on high among the ungodly, to gain a popular standing among the high ones of earth. But God has marked out the fast that he has chosen, and the blessedness of such as comply with it; read it in the remaining part of this 58th chapter in connection with Joel and Zeph. before quoted. Isaiah 53, is also present truth, mark the 1st verse, also the 2, 4, 6, 7, also chapters lix. and lx. and lix. and lxii. and lxiii. are good present truth. Now let us hear the conclusion of the whole matter, fear God and keep his commandments, for this is the whole duty of man.

God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil.—Ecc. xii. 13, 14. The transgressions and sins of God's people, and their unsanctified state, has laid the foundation and necessity for the solemn fast to be called. God will have the sins of his people set in order before them, and God requires this to be done regardless of consequences. If they become greater enemies because the truth is told them, no matter, God will take off consequences; he bids to cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions and the house of Jacob their sins. And then the nearness and greatly hastening of the great day of the Lord, and the terribleness of that day, are both solemnly urged as a most solemn and weighty motive to induce God's people to adhere to and engage in this solemn fast and work of sanctifying the congregation. Read Joel 1st and 2d chapters, and mark the 12-20, verses of chapter 2; therefore, also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning. Read to the 20th verse, and then in Zeph. i. 14-18, the solemn motive and inducement is presented; and then the solemn duty and necessity of preparation, is solemnly urged in chap. ii. 1-3; the law demands the certain and unconditional death of the transgressor. But the demands of the divine law were satisfied in the death and sufferings of Jesus Christ for all those who do most heartily and sincerely repent of their transgressions of the divine law; for there are no other sins, and become reconciled to God and his law through the atoning blood of Christ, and yield implicit obedience to the commandments of the divine law. But all those who do not thus become reconciled to God and his divine

law, will as assuredly be put to death as that mouth of the the Lord Almighty hath spoken it. For he says my covenant will I not break nor alter the thing that has gone out of my lips. The law is not made void through faith. No, no, Paul delighted in the law of God after the inward man, with the mind or whole soul, he served the law of God, he said the law was spiritual, and holy, and the commandment holy, just and good; yea, he established the law, and says in the day when God shall judge the secrets of men by Jesus Christ according to my gospel, they shall be judged by the law; read Rom. ii. 11-29, God is about to do his work, his strange work, and bring to pass his act, his strange act. Now therefore be ye not mockers lest your hands be made strong, for I have heard from the Lord God of hosts, a consumption, even determined upon the whole earth, and a short work says Paul, will the Lord make upon the earth, Isa. xxiv. 21, 23, and says David it is time for thee Lord to work, for they have made void thy law. P. S. cxix, 226, verse; see Exo. xxxii. 26-29; Mala. iii. 2-7.

The truth is clear, that the king of the north brought to view in Daniel xi. 40-45, is the identical personage or power brought to view Jer. iv. 7, 13, and is there called the destroyer of the Gentiles. In Dan. it is said he goes forth with great fury to destroy, and utterly to make away with many. And as I said before, it may now emphatically be said, the destroyer of the Gentiles is on his way—and this fact is the signal for God's people to blow the trumpet and set up the standard towards Zion; read carefully Jer. iv. 5, 6, 7, 13. It is also the signal to the people of God of the nearness and greatly hastening of the day of the Lord. It is the signal for blowing the trumpet in Zion, and to sanctify a fast, and call a solemn assembly, and gather the people and sanctify the congregation, &c., as in Joel ii. 15-21, and Zeph. i. 14-18; chap. ii. 1-3, and other corresponding texts. I feel it is important that this point be understood. It shows our present whereabouts, present duty, and the present work before us. We shall soon reach the day and night cry, and then deliverance will come, and God will avenge his elect speedily. The scattering of the power of the holy people is accomplished, and all these things are now ready to be finished. The time has come to gather together and sanctify the congregation; see Zeph. ii. 1-3; Joel ii. 16; Jer. iv. 5-7, 13. Let them return unto thee, but return not thou unto them; Jer. xv. 19-21; see also chap. i. 17-19, and Ezekiel iii. 8, 9. But God would have the precious taken from among the vile. God says, is not this the fast, that I have chosen to loose the hands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke. Who is ready to engage in such a work? See Isa. lviii. 4-7; read the whole chapter. See also chapter lviii. 16-22.—Bind up the testimony, seal the law among my disciples; to the law and to the testimony, if they speak not according to this word, it is because there is no light in them; see Isa. lviii. 16-22. Look out for a more perfect fulfillment of Math. xxiv. 49,—this is now being astonishingly fulfilled. This is a good sign for us; when they begin to do this work the Lord of that servant shall come, &c.

In writing this work, for the sake of brevity I omitted quoting profane history to show that the Mohammedan power answered to the prophetic history given in Dan. xi. 36-39, thinking it would be readily seen at the first glance. Since this work was put into the hands of the printer, and put in type, I was invited to speak on this subject. While speaking on this subject I was interrupted by an experienced historian, a prominent Advent preacher, and was not permitted to proceed farther, because I did not then and there produce profane history to prove that Mahomet magnified himself *above* the God of gods. This circumstance has led me to make this point more plain, lest the same objection should be in the minds of others. Now I am not under the necessity of proving any such thing—the text does not require it. Let me quote the text as it reads—And the king shall do according to his will; and he shall exalt himself and magnify himself above every god. Here is a plurality of gods, beginning with a little g, and signifies earthly kings or princes; and that the Mohammedan power has done this, please read Josiah Litch's prophetic exposition of the fifth and sixth trumpets, vol. 2, page 170. We here learn that the successors of Mahomet were the most potent and absolute monarchs of the globe. Read also pages 168, 169 and 173, and the latter clause of page 174, 179, 183 and 184. Here I might prove if necessary, that he magnified and exalted himself above the God of gods, for he rose up against the Prince of princes. He went forth to fight against the religion of Jesus, and to propagate Mohammedanism in its stead. Jesus is the God of gods, see Isa. ix. 6, 7, and chap. xliii. 10, 11; Titus ii, 13, 4; Rev. i. 5, 8, 10-14, and chap. xix. 15, 16; Acts iv. 12; Jude xxv. Prince of princes is the same as God of gods; but the text does not require any such proof, for he was only to speak marvelous things against the God of gods says Christ; Math. xii. 30, he that is not with me, is against me, and he that gathereth not with me, scattereth abroad. The Mohammedans went forth to fight against the religion of Jesus and establish Mohammedanism in its stead. Thus in this he did not regard the God of his fathers. In the Koran are spoken *marvelous things* which are against the religion of Jesus. It is another system of religion altogether. They went forth to fight against the religion of Jesus, and to establish the Mohammedan in its stead. Thus he not only spake, but practiced marvelous things against Jesus the Prince of princes, which is the God of gods. He shall not regard the God of his fathers nor the desire of women. Let me here quote from Guthrie's Universal Geography, vol. 1, page 459.—The women are not admitted into the society of men even at table; when the rich are desirous of dining with one of their wives they give her previous notice, when she accordingly prepares the most delicate dishes and receives her lord with the greatest attention and respect. The women of the lower classes usually remain standing or seated in the corner of the room, while their husband is at dinner, and present him with water to wash, and help him at the table. Now that he magnified himself above every god, earthly king, and honored the God of forces, read Andrew Crichton's History of Arabia; see vol. 1, pages 230 to 233, and page 221 and 212. Read especially

page 21 to 23; see vol. ii. page 308-9 and 320. Crichton also agrees with Guthrie with regard to the treatment of women, as will be seen by reading their quotations. This history will be found in most if not all of the school district libraries.

Egypt in pushing against Turkey in 1830 and '40 was like to become master of the sultan's throne. This would have proved a conquest, and a violation of the treaty and alliance of 1815. It was in effect pushing against Eastern and Western Europe. So the allied powers regarded it and interfered to check his progress; so also the king of the north will come not only against Turkey, but against Western Europe, for he shall enter into the *countries*, overflow and pass over, and *many countries* shall be overthrown.

APPENDIX G

The Return of the Jews

This appendix contains a photo copy of Edson's small work, An Exposition of Scripture Prophecy Showing the Final Return of the Jews in 1850. Sufficient information has been given about it in the body of the paper that I won't add more details here. Though it has been briefly summarized in Chapter X, I thought it would be helpful to include the entire booklet here.

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AN
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OF
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SHOWING THE
FINAL RETURN OF THE JEWS IN
1850.

BY HIRAM EDSON.

CANANDAIGUA, N. Y.

PRINTED AT THE OFFICE OF THE ONTARIO MESSENGER,
1849.

ADVENT SOURCE COLLECTION
General Conference of Seventh-Day Adventists
WASHINGTON, D.C.

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Advent Brethren wishing copies of this work, or of the 'Exposition on the Time of the End,' will be supplied on application to the Author, at Port Gibson, Ontario co., N. Y.

THE RETURN OF THE JEWS.

That there is to be a literal gathering, or return, of the Jews to the literal land of Israel, the land of Palestine, before the coming of the Lord, is most clearly taught in the old and the new testament. The Jews are to be in the land of their fathers, the land of Israel, and in Jerusalem in the time of the battle of the great day of God Almighty. See Zech. 14: 2. "For I will gather all nations AGAINST JERUSALEM TO BATTLE." Unless the Jews were to be at Jerusalem there would be no cause for all nations to gather *against Jerusalem*. The 12th verse shows that they fight AGAINST Jerusalem. 14th verse: "And JUDAH *also shall* FIGHT AT JERUSALEM." And ch. 12 is very clear on this point: don't neglect to read this whole ch., especially 2—9th verses. See Joel 3: 2: "I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land." Many are dreaming that the Jews are to return and build Jerusalem: and "out of Zion shall go forth the law and, the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plough-shares, and their spears into pruning-hooks: nation shall not lift

up sword against nation, neither shall they learn war any more." This is what many people shall say, looking for and expecting a temporal millennium. See Isa. 2: 3-6. Mark the 6th verse. But when will the Jews be gathered to Jerusalem and be brought back into their own land wherein their fathers have dwelt? Most certainly not till their land is brought back again from the sword; not until Jerusalem's APPOINTED TIME IS ACCOMPLISHED: for Jerusalem was to be trodden down of the Gentiles UNTIL the times of the Gentiles be FULFILLED. See Luke 21: 24. Dan. 9: 26, 27: "And the people of the prince that shall come shall destroy the city and the Sanctuary; and for the overspreading of abominations, he shall make it [the city and sanctuary] desolate, even until the consumation, and that determined shall be poured upon the desolator," margin.— Now, then, what is Jerusalem's APPOINTED TIME; and when accomplished, terminated and ENDED? See Dan. 8: 13. The question—"HOW LONG THE VISION. . . . to give BOTH the sanctuary and the host to be TRODDEN UNDER FOOT?" Now hear the answer, verse 14: 'And he said unto me, UNTO 2,300 DAYS; then shall the sanctuary be cleansed.' Here we see that the wayfaring man though a fool need not err in understanding that Jerusalem's APPOINTED TIME of being trodden under foot, was 2300 DAYS. Verse 19: 'For at the time APPOINTED the END SHALL BE.' In view of the END of the 2300 days when Jerusalem's appointed time is accomplished, God says by his prophet Ezekiel, ch. 7, 'Thus saith the LORD GOD UNTO THE LAND OF ISRAEL; AN END, the END is come upon the four corners of the land'—the land of Israel. Let this be distinctly understood. 'Now is the end come upon thee,' &c. 'An end is

come, the end is come: it watcheth for thee; behold, it is come. . . . the time is come, the DAY OF TROUBLE IS NEAR, and not the sounding again of the mountains. Now will I shortly pour out my fury upon thee,' &c. Don't neglect to read the whole chapter.

In my book on 'The Time of the End,' I showed that the 2300 days, Jerusalem's appointed time, was accomplished, and terminated in 1844. I need not stop to present that argument here.— After Jerusalem's appointed time was accomplished; a comforting message was to go forth to God's people, the Jews, and to Jerusalem, that had been TRODDEN DOWN. And since 1844, God has been saying by his prophet Isa. ch. 40: 'Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare [margin, APPOINTED TIME] is ACCOMPLISHED, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins.' Read the whole chapter in connection with Ezekiel 7th ch., and see in what light God now regards the nations of the earth. Now I want to prove that this comforting message, found in Isa. 40: 1, has gone forth to the Jews throughout the world, since 1844. I will here give a few short extracts from M. M. NOAH'S ADDRESS, delivered in the Hebrew Synagogue in Crosby-St. N. Y. on thanks-giving day, to raise funds to aid in the ERECTION OF THE TEMPLE AT JERUSALEM, published in the N. Y. Tribune, Vol. 8, No. 13, Dec. 2, 1848. I wish every Advent Br. would avail himself of the reading of that Address, by all means. Read it carefully, faithfully, and ponder it well. Here is some of it: "At length a sign is given, the thunders begin to roll all over Europe; the cry is every where heard in despotic

governments—to arms. The people are at war with their kings, and the kings are overthrown. Priestcraft and fanaticism are overthrown, the sun of LIBERTY begins to rise; the CHAINS of the JEWS ARE UNLOOSED, and they ARE ELEVATED TO THE RANK OF MEN; the fires of superstition had BURNT OUT, and the age of reason had revived.—The Sultan of Turkey, following the march of civilized nations, says to the Jews in his dominions, YOU ARE FREE. You have my permission to build a Synagogue at Jerusalem. And MESSENGERS are dispatched, as they were in the days of Solomon, to ask for aid from their brethren THROUGHOUT THE WORLD to erect a magnificent place of worship, the first that has been erected in the Holy city since the advent of christianity. Friends and Brethren, do you *understand that sign*? Is it not pregnant with great events? Is it not another seal broken? We can erect a Synagogue and build a Temple here, and it excites no attention; but when the trumpet sounds from Mount Zion, EVERY EAR IS OPENED TO HEAR, EVERY HEART THROBS.

I know full well that there are many Jews throughout the world who look upon the restoration of their brethren to the Holy Land as a possible event in the great changes which may hereafter occur; but they take little interest in the signs of the times." "To THE JEWS, this great Revolution has been a wonderful manifestation of God's providence and watchfulness; it has made them MEN, CITIZENS, A PEOPLE, A NATION. It has given them RANK, position, power. It has ELEVATED them to the HIGHEST OFFICES." This permission to lay a corner stone once more in Jerusalem, to erect a magnificent Temple to his honor and to his worship by his ancient and faithful people, and which

we are THIS DAY called upon to aid, is another great SIGN of his divine power and will, foreshadowing the great promises hereafter, the assurances that we shall yet be independent, and worship him on Zion in freedom and tranquility. But I have often heard my co-religionaries say, painfully heard them say, that the promises of restoration, though repeatedly made, are surrounded with many difficulties; that the land so remote would never repay the sacrifices in re-assembling the people from the four quarters of the earth; and that when assembled, bringing with them the languages and usages of many countries, it would be greatly embarrassing to organize the government," &c. &c. "But the work is not to be accomplished by us; our will, our wishes, our doubts, our scruples are empty and evanescent. There is a higher power and a stronger arm which will direct the movements of the great advent; which will show us the path: our cloud by day and our pillar by night," &c. "Shall we ourselves become infidels and doubt the promises of the Almighty? God forbid. Let us therefore PREPARE for that great CHANGE, which will FILL the whole world with WONDER and ASTONISHMENT," &c.—"The accommodations to the pious, which a new and extensive place of worship will afford, will attract a greater number of our people to Jerusalem from the surrounding countries. Admonished by the signs of the times and by the expectation of important events, WE FIND the aged JEWS with some little means COMING down the Danube, from the Red Sea, and over the mountains of Circassia, JOURNEYING TOWARDS JERUSALEM, there in holy meditation and prayer to spend the remnant of their days and to sit under the walls of the Temple and pray for the peace of Israel."

Another account says that thousands of the Jews were flocking to Jerusalem, in so much that there were not lodgings for them, and they were suffering for want of provisions to feed the multitude. But let us return to Mr. Noah's Address. He further says:

"I have said that the building of a new Synagogue in Jerusalem would be considered throughout the world as a REMARKABLE SIGN, particularly among a people who, though separated and dispersed in the four quarters of the world, are united by the most extraordinary bonds of sympathy. Like the magnetic shock, it reaches every extremity; like the flash of electricity, which conveys intelligence in every direction, the Jews hear of it, and will see the HAND WRITING ON THE WALL. We have been preserved miraculously for GREAT and STARTLING EVENTS; God's dealings with his people have been most wonderful. WE HAVE PASSED THROUGH the PROMISED PUNISHMENTS. [He has reference here of course to their having passed through their appointed time of being trodden UNDER FOOT.] Shall we not enjoy the promised blessings? When and how this great advent is to be brought about, is still in the heart and hand of that great Spirit who depresses and raises up, who breaks down thrones and elevates the oppressed and persecuted. To the christian world, which has a common origin with us, and still clings to the Jewish nation as the favored and chosen people of God, this little expressive SIGN will not be without its impression; IT IS ONE BLAST of that SILVER trumpet which at the DAWN OF DAY was sounded from the eastern portals of our temple."

We see from the above that the *chains* of the Jews are *unloosed*,—they are *RELEASED* from bondage and are *elevated* to *citizenship*,—RESTORED TO E-

QUAL *rights and privileges with other nations of the globe*,—*they have gone out from bondage, they ARE FREE*; and they have permission to build *AT Jerusalem*: and they are anticipating, and making preparations to return to their promised inheritance. This is *conclusive evidence*—it is PROOF POSITIVE—that we are IN the GREAT Antitypical day of Atonement. It is *proof positive* that the great Antitypical TRUMP of JUBILEE, the seventh trumpet, is *sounding*. And under its sounding the chains of the abject Jews, in slavery and bondage, have fallen off; and they have gone out from slavery and bondage FREE; and they are making preparation to return to their promised inheritance when the great day of Atonement is over.

Says Mr. Noah in the above sermon: "At length a SIGN is given, the *thunders ROLL ALL over Europe*," &c. Those thunders roused up the lion from his thicket, and started the destroyer of the Gentiles on his way in 1848; and he came up to his border to see what was going on. Said the public journals of 1848 under the head of

"RUSSIA,—WARLIKE MOVEMENTS.—Advices from the Danube announce that a Russian army of 30,000 men had entered Walachia. Poland, altho' invested with two hundred thousand troops, is a cause of much uneasiness to the Emperor who is said to spend whole days and nights watching the telegraph, now established as far as Warsaw and the frontiers of Prussia. In the Breslau journals of the 16th inst., it is stated that the whole Baltic sea is covered with Russian men of war. The whole western FRONTIER of the Russian empire BRISTLES WITH BAYONETS. The troops advance forward from Lithuania and Volhynia by forced marches. The chief force of the Emperor Nicholas stands already on the Pruth, ready at any

moment to march into Moldavia, and of course into Walachia."

Again:—

"THE RUSSIAN INROAD.—The day long expected has at length arrived. RUSSIA is IN ARMS before Europe."

We see from these extracts that the lion had come up from his thicket, and the destroyer of the Gentiles was on his way in 1848. Said Mr. Noah in his sermon in 1848: "At length the sign is given: the thunders roll all over Europe," &c. "The trumpet sounds from Mount Zion; the Jews are FREE, and have permission to build at Jerusalem. Messengers are despatched, as they were in the days of Solomon," &c. And no doubt their Message was all of one character, in one respect, at least, like that of Mr. Noah's, viz., to persuade the Jews to return or to gather together at Jerusalem. These Messengers, being despatched in 1848 when the sign or signal was given, when the thunders rolled all over Europe and the lion came up from his thicket, it seems as though the trumpet of those Messengers, being connected with those events, must have participated in the fulfilment of Jer. 4: 5, 6: "Declare ye in Judah, and publish in JERUSALEM; and say, Blow ye the trumpet in the land: cry, gather together, and say, Assemble yourselves and let us go into the defenced cities. Set up the standard TOWARDS ZION:.....for I will bring evil from the north, and a great destruction," &c. It seems to be a perfect fulfilment of Isa. 18: 2, 3: "Saying, Go, ye swift Messengers, to a nation scattered and peeled; to a people terrible from their beginning hitherto; a nation meted out and TRODDEN DOWN, whose land the rivers have spoiled!—ALL ye inhabitants of the world, and dwellers on

the EARTH, see ye, when he lifteth up an ENSIGN on the mountains; and when he BLOWETH A TRUMPET, HEAR YE." And mark what follows in the rest of the chapter, especially in verse 7: "IN that time shall the present be BROUGHT unto the Lord of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and TRODDEN UNDER FOOT, whose land the rivers have spoiled, to the PLACE OF THE NAME of the Lord of hosts, THE MOUNT ZION." This trumpet that sounded out from mount Zion, in 1848,—that the chains of Jewish bondage were broken, and they were free, and could build a temple at Jerusalem, says Mr. Noah, "It is one blast of that silver trumpet which, at the DAWN OF DAY, was sounded from the eastern portals of our temple." Does not this trumpet seem to fulfil Joel 2: 1? for surely a trumpet of alarm was sounded in 1848. Its thunders rolled all over Europe; and all the inhabitants of the land began to tremble in 1848. It shook the kingdoms; and they are still shaking, and the trumpet is still sounding. Is it not also a fulfilment of Hosea 6: 1, 2? "Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will build us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight," &c. Also, Isa. 16: 14: "But now the Lord hath spoken, saying, WITHIN three YEARS, as the years of an hireling, and the glory of Moab shall be contemned, with all that great multitude; and the remnant shall be very small and feeble." Compare with this, ch. 25: 9, 10: "And it shall be said IN THAT DAY." In what day? The day in which Moab is trodden down as straw for the dung-hill, verse 10, and all his glory con-

temned. After two days, in the third, we shall be raised up and live in his sight. Within three years, as the years of an hireling, from 1849 would carry us into 1850, when the glory of Moab shall be contemned by being trodden down as straw for the dung-hill. Then, in that day, in 1850, it shall be said, "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." What is the ENSIGN that God has lifted up on the mountains at the time of blowing the trumpet when the swift messengers are bid to go to a people scattered and peeled, to a people terrible from their beginning hitherto? Isa. 18: 3. "All ye inhabitants of the world and dwellers on the earth, see ye, when he lifteth up an ENSIGN on the mountains: and when he bloweth a trumpet, hear ye." Said Mr. Noah when this trumpet sounded in 1848, *every ear was opened to hear and every heart throbbed.* Then the permission to build a temple at Jerusalem, and the dispatch of Messengers to solicit aid to build, and the preparation for laying the corner stone and to build, looks just like the ENSIGN God has lifted up on the mountains. It looks just like the fulfilment of Isa 2: 2. "And it shall come to pass in the last days that the MOUNTAIN OF the Lord's house shall be established in the top of the mountain, and shall be exalted above the hills, and all nations shall flow unto it, and many people shall go and say, Come ye, and let us go up to the MOUNTAIN of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many

people: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord." Whoever will take the pains to read carefully Mr. Noah's sermon, will see that much of it partakes of the character of the above prophecy, anticipating a temporal reign of peace with all nations; and that they will beat their swords into plowshares and their spears into pruning hooks; and nation not lift up sword against nation, nor learn war any more; teaching and indulging in, the doctrine of a temporal millenium. But is the Lord pleased with their teaching, and indulging in, such a doctrine? Hear the Prophet in the next verse, and thro' the remaining part of the chapter, 'THEREFORE, thou hast forsaken thy people the house of JACOB,' &c. Oh, how mistaken and disappointed will be those who go up to Jerusalem with such anticipations. Such, instead of realizing their expectations, will find that the day of the Lord of Hosts will be upon every one that is proud. At that time, and in that day, they will go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord and for the glory of his majesty, when he ariseth to shake terribly the earth. Instead of the Jews returning and being gathered to Jerusalem to enjoy a temporal reign, or temporal millenium, their return and gathering to Jerusalem will be the SIGNAL for the gathering of all nations to the Battle of that great day of God Almighty. See Joel 3: 1, 2, 'For behold, in those days, and in that time, when I shall bring AGAIN the captivity of Judah and Jerusalem, I will ALSO gather ALL nations, and will bring them down into the valley of Jehosaphat, and will plead with

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them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land,' &c. "Proclaim ye this among the Gentiles; prepare *war*, wake up the mighty men, let all the men of war draw near; let them *come up*: Beat your plough-shares into swords, and your pruning hooks into spears," &c. Read the whole ch., and mark the *contrast* between these sayings of Jehovah, and what many people shall go and say, Isa. 2: 3—5. But the motive which the Lord would have his true servants present to his people to induce them to return and gather together, is, that 'the great day of the Lord is near, it is near, and hasteth greatly.' In Joel, first ch., he presents some of the terrible scenes of that great day as a most powerful motive. After getting this most powerful motive before the mind, he then makes a requirement of them, viz: "Sanctify ye a *fast*, call a SOLEMN ASSEMBLY, GATHER the elders and ALL the inhabitants of the land into the house of the Lord your God, and CRY unto the Lord." What shall they cry?—Answer: "ALAS for the DAY! FOR the DAY of the Lord IS AT HAND, and as a DESTRUCTION from the Almighty, shall it come." He then goes on again with the terrible scenes of the great day, keeping the powerful motive in view before the mind, and then cries out again, "BLOW YE the trumpet in Zion, and sound an ALARM in my holy mountain: let all the inhabitants of the land tremble: FOR the day of the Lord cometh, FOR it is *nigh* AT HAND: a day of *darkness* and of *gloominess*, a day of clouds and of *thick darkness*," &c.; describing the dreadful and terrible scenes of the *great day*, riveting if possible this most powerful motive upon the mind. And then he cries out again, the third time, "Blow the

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trumpet in Zion, sanctify a fast, call a solemn assembly: GATHER *the PEOPLE*, SANCTIFY *the CONGREGATION*," &c. Read to verse 20. Zeph., ch. 1, also presents the same soul-stirring inducement; and then, with all the fullness of his soul, he cries out,—"*GATHER yourselves together, YEA gather together*, O nation not desired." Who is this nation not desired? See Jer. 30: 17: "Because they call thee an Outcast, *saying*, This is Zion whom no man seeketh after."

> We have hitherto been too limited in our applications of most of the prophecies relating to God's people in these last days: we have left the Jews, God's chosen people, almost entirely out of the account. It seems we have been as unwilling for the Jews to be brought in, as the Jews were anciently for the Gentiles to come in and be fellow heirs and of the household of faith. But when we now take the Jews into the account, as God has ordained we should, in our application of those prophecies relating to his people in these last days, then our former difficulties in understanding those prophecies vanish: then all seems natural, simple, and easy to be understood, and a flood of light bursts upon our present pathway which is destined to shine more and more unto the perfect day. Says Paul, 'For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be *wise in your own conceits*.' What is the mystery? Answer: "*Blindness*, in part is happened unto Israel." How long? Answer: "UNTIL the fullness of the Gentiles be come in."

The appointed time of that blindness is now accomplished: and the comforting message has gone forth to the scattered, and peeled, and trodden down descendants of Jacob, the house of Isra-

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 el; and God has spoken to them in the language of their own prophet Isa., ch. 60. When?—IN 1848. And what did he say? "ARISE, shine; for thy light is come,"—the *appointed time of blindness is accomplished*,—and the glory of the Lord is risen upon thee. For BEHOLD, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Thy sons shall come from FAR, and thy daughters shall be nursed at thy side. Then thou shalt SEE, and FLOW TOGETHER," &c. Read the whole ch. When God speaks, there is something DONE.—My brethren, the THUNDERS ROLL ALL over Europe,—the chains of the abject Israelites in bondage burst asunder, they rise, they shine, they are FREE! and God says, Go, ye *swift messengers*, to a people scattered and peeled, meted out and trodden down, to a people terrible from their beginning hitherto. The fiat is obeyed: the swift messengers are at once dispatched, and the joyful tidings are wafted over the sea to the far-distant exiles of Jacob—WE ARE FREE: we can build a temple at Jerusalem. The echo rebounds back—HAIL to the land shadowing with wings, which sendeth ambassadors by sea in vessels of bulrushes, saying, Go, ye swift messengers, to a people scattered and peeled. The *appointed time is accomplished*. Thus saith the Lord God unto the LAND OF Israel, An end, the end is come upon the four corners of the land. Ezekiel 7: 2. The trumpet must be blown to make all ready, before any goeth forth to the battle. God must have a people made ready, prepared for himself. And he has reserved for himself a *remnant*, even of

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 the house of Jacob. And we learn from Paul that after the fulness of the Gentiles be come in, that, though the children of Israel be as the sand of the sea, a remnant shall be saved: and Paul would not have us to be ignorant of this fact, lest we should be wise in our own conceits. Don't fail to read Paul's comment on the return and salvation of a remnant of Israel after the fulness of the Gentiles be come in. See Rom. IXth,—Xth & XIth chapters. The Jews are not to be grafted into the root of the Gentiles; no, no. Some of the *natural* branches were broken off, to give place for branches from the olive tree which is wild by nature: we are not therefore to boast against the branches; for we do not bear the root, but the root bears us. And if the Gentiles, wild by nature, have been grafted in contrary to nature, *how much more shall the natural* branches be grafted into *their own* olive tree: for God is able to graff them in AGAIN. For I would not have you to be ignorant of this mystery, lest ye should be wise in your own conceits, &c. Paul has quoted from Isa. 10: 21—23; and ch. 28: 21, 22; ch. 1: 9; ch. 59: 20, 21; Hosea, 1: 9—11. Now by turning and reading these texts which Paul has quoted, and their connections, it will readily be seen that they all invariably refer to the present crisis, the return and salvation of a remnant of Jacob.

Paul says Esaias also crieth concerning Israel. Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved. The text that Paul quotes from here, reads as follows: "And it shall come to pass in that day, that the *remnant* of Israel, and *such* as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon

the Lord, the holy one of Israel, in truth. The remnant shall return, even the remnant of JACOB, unto the mighty God. For though thy people Israel be as the sand of the sea, yet a remnant of [margin, in or among] them shall return: the consumption decreed shall overflow with [margin, in] righteousness. For the Lord God of hosts shall make a consumption, even determined, in the midst of ALL the land." Don't fail to read the remainder of the chapter, and all of the above named texts from which Paul quoted. So we see plainly that a remnant of Jacob is to be brought in at this time, and saved, and God revealed the very number to St. John while on the Isle of Patmos. Hear him: "And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of ALL the TRIBES of the children of ISRAEL,"—twelve thousand of each tribe. And John saw this number sealed, just as the four winds were ready to be let go; and a great whirlwind to be raised up from the coasts of the earth; and the slain of the Lord to be many from one end of the earth to the other, &c. "And I saw another angel ascending from the EAST, having the SEAL of the Living God, and he cried with a loud voice," &c. Ascending from the east, or sun's rising, where did he start from? Answer,—from Jerusalem. When? In 1848. The man clothed in linen with a writer's ink horn by his side, [margin, upon his loins,] received his charge when standing beside the brazen altar. That was at Jerusalem, certainly.—"And to the others he said in mine hearing, Go ye after him and smite;.....slay utterly old and young;.....but come not near any upon whom is the mark; and BEGIN AT my SANCTUARY."—Yes, from Jerusalem, in 1848, the swift messen-

gers were dispatched throughout the world, to a people scattered and peeled, even the exile sons of Jacob. Yes, the trumpet sounded from Mount Zion; and as the angel ascended with a loud voice, the quickening notes of the trumpet broke upon the western shores of the broad Atlantic, and are rolling over these western hills at the sun's setting. And, oh! that the church of Laodicea would listen and understand the quickening and saving notes, ere they die away to be heard NO MORE FOREVER.

'The seventh day is the SABBATH of the Lord thy God: in it thou shalt do no work, thou, nor thy son, nor thy daughter,' 'nor any thing that is within thy gates:' 'For in six days the Lord made heaven and earth,' 'and rested the seventh day,and HALLOWED IT.' "Verily my Sabbath ye shall keep; for it is a sign between me and you throughout your generations; THAT ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore: for it is HOLY, unto you. EVERY one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a PERPETUAL covenant. It is a sign between me and the children of Israel forever." Ex. 31: 13-18. We have before seen that Gentile branches were grafted into the Jews' own olive tree, in among the Jews; for only some of the natural branches were broken off, and the branches of the wild olive are grafted in among the natural branches, and with them partake of the root and fatness of the olive tree. Rom. XI: 17. All Gentiles, who are thus grafted into the good olive tree, are as really Jews in the

bible sense and are counted for the seed, the *children of Israel*, as really as the natural branches are: God has put no difference between them.—Now then, the generations of the children of Israel have not *yet ended*, for Paul says, speaking of the natural Jews, God hath not cast away his people which he foreknew; therefore the children of Israel shall keep the Sabbath, to observe the Sabbath *throughout their generations, for a perpetual covenant*. It is a sign between me and you, THAT ye may know that I am the Lord that doth *sanctify* you.

But some say, that we have too limited a view of the sealing message: they say it embraces the whole Advent movement; some one thing, and some another; but I think it must now be manifest to every reasonable and candid mind, that the sealing message must go forth to ALL the *twelve* scattered tribes of the children of Israel: and also that it could not go forth to them UNTIL the fullness of the Gentiles was come in, not until Jerusalem's *appointed time of treading both the sanctuary and host under foot, was accomplished*. Then, most certainly, the sealing message must come in this side of 1844. Again: it must be manifest to every eye of faith, that we are now in the time and place for the sealing message; and that it is almost finished: for the four winds are just ready to blow, and the sealing angel must accomplish his work by proclaiming a message, as verily as did the angel which had the everlasting gospel, &c. There is a time for every purpose and for every work; and here is the time and place for the sealing purpose and work, and no where else. Amen. And what particular message can we put our finger on, that has commenced being proclaimed since 1844, that looks any thing like the seal-

ing message, aside from the holy Sabbath message, making up the breach in the divine law of commandments which God has covenanted to write in the hearts and in the minds (foreheads) of his people after those days? &c. In Isa. ch. 8: 9-22 verses, we have a perfect prophetic history of the present crisis, and the uprooting and breaking to pieces of the nations; and right in the midst of the present confusion and breaking to pieces of the nations, the prophet cries out, "*Bind up the TESTIMONY, SEAL the LAW among my disciples*." "To the LAW and to the *testimony*: if they speak not according to this word, it is because there is no light in them." See ch. 56: 1: "Thus saith the Lord, Keep ye judgement, and do justice: FOR MY *salvation* is near to COME."—When will it come? See 1 Peter 1: 5: "Who are kept by the power of God through faith unto salvation, ready to be revealed in the *last time*."—Now Isa. again: "And my righteousness to be *revealed*." Now see ch. 16: 5. Now ch. 56 again. We now see the chronology of this first verse clearly. Well then, Blessed is the man that doeth this, and the son of man that layeth hold on it; *that keepeth the SABBATH* from polluting it, and keepeth his hand from doing any evil. Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree. For thus saith the Lord unto the eunuchs that keep my Sabbaths, and choose the things that please me, and take hold of my *covenant*: Even unto them will I give in mine house and within mine walls, a place and a name better than of sons and of daughters: I will give them an everlasting name that shall not be cut off. Also the sons of

the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants; EVERY one that keepeth the SABBATH from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer. "The Lord God which gathereth the outcasts of Israel, saith, Yet will I gather others to him," &c. Who can avoid seeing the chronological application of the above scripture? It is when God's salvation is near to come, and his righteousness to be revealed; and when he is about to gather the outcasts of Israel, that he urges the claims of the Sabbath, and makes their keeping the Sabbath from polluting it, a condition of their being gathered. It seems that God could not have chosen a more plain, simple truth in all the bible for the sealing message, than the holy Sabbath and his divine law. It is adapted to the capacity and understanding of the veriest child: and the wayfaring man, though a fool, shall not err therein. It is the way that God has declared should be here. Isa. 35:3-10: And an highway shall be there, and a way, and it shall be called, the way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

But let us turn again to Zeph. 2:3. 'It may be ye shall be hid in the day of the Lord's anger.' God is now saying to his people by his prophet

Isa. 26:20, 'Come, my people, enter into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For behold, the Lord cometh out of his place, [the most holy place,] to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.' That is, the slain of the Lord shall be many, from one end of the earth to the other: they shall neither be gathered nor buried, but they shall be for dung upon the open field. This hiding for a little moment till the indignation be overpast, is the antetype of Exodus 12:22, 23. As the blood upon the lintels and sideposts was the mark, or sign, for the destroying angel to pass over such houses without molesting them, so also the seal of the living God, the mark marked by the man clothed in linen with a writer's ink horn by his side, will be the mark or sign, that will hide and shield the sealed ones from the destroying angels, that have their charge to slay utterly, old and young. They also will have their charge to come not near any upon whom is the mark. This hiding in the chambers is brought to view in Jer. 4:5, under the figure of entering into the defenced cities, and the 91st Ps. is also clear on this point: 'He that dwelleth in the secret place of the most high shall abide under the shadow of the Almighty.' 'His truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee,' 'for he shall give his angels charge over thee,' &c.

Jacob, before his death, called his sons together, that he might tell them what should befall them in the LAST days. Gen. 49. And of Joseph he said, 'Joseph is a *fruitful bough*, even a fruitful bough by a well, *whose branches* [margin, daughters] *run over the wall*.' Reference is here had to the wall between Jew and Gentile. Joseph was separated from his brethren, and ruled over the Gentiles: had two sons by a Gentile woman, on whom was named the name of Jacob; one was called Ephraim, the signification of which is one that *brings fruit*. This is Joseph's fruitful bough which ran over the wall into which the Gentiles were grafted. Jacob gave Joseph one *portion* above his brethren. The Jews for their unbelief and rejection of the first advent of the Messiah, were broken off, and Gentile believers, that is, Ephraim, were grafted in. Said the Messiah to the Jews, 'Therefore say I unto you, the kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof.' See Mat. 21: 33-43. Ephraim is one that *brings fruit*. The Lord wept over the natural branches that were about to be broken off, saying, Oh that thou hadst known, even thou, in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes, because they knewest not the time of their visitation. BEHOLD, your house is left unto you *DESOLATE*. So also *Ephraim*, the Gentile branch, or stick of Joseph, in rejecting the second advent, he becomes an *unwise son*: and the Lord weeps over Ephraim, as he did over the Jews: O Ephraim, what shall I do unto thee? how shall I give thee up, Ephraim? But he finally says, Ephraim is joined to his Idols, let him alone. The stick or bough, or branch of Joseph, which is in the hand of Ephraim, is taken

from Ephraim and given to Joseph, and Joseph gets this one portion above his brethren; and Ephraim is left *DESOLATE* IN the DAY of *rebuke*: 'among the tribes of Israel have I made known that which shall surely be. Hosea 5: 9. The portion Jacob gave Joseph above his brethren was taken out of the hand of the Amorite, from the Gentiles. The seed of Ephraim was to become a *MULTITUDE of nations*: and Paul says, Gal. 3: 8, 'The scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all *nations* be blessed.' We see from the above why Ephraim is left out in the time of sealing the 144,000, Rev. 7: 4-8, and Joseph, who was separated from his brethren, takes his place. Said Jacob to Joseph, 'The blessings of thy father have prevailed above the blessings of my progenitors, *unto the utmost bound of the everlasting hills*; they shall be on the head of JOSEPH, and on the *crown of the head* of him that was *separated from his brethren*.'—Say unto them, Thus saith the Lord God: 'Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them WITH HIM, *even* with the stick of JUDAH, and make them *one stick*, and they shall be *one in mine hand*.' Ezekiel 37: 19.

Now see Zech. 12: 2-9: 'The Lord also shall save the tents of *Judah* FIRST.' What for?—'That the glory of the house of David and the glory of the inhabitants of Jerusalem do not *magnify* themselves *against JUDAH*,' verse 5. See Isa 10: 26: 'And the Lord of hosts shall stir up a scourge for him according to the slaughter of Midian at the rock of Oreb,' &c. See Judges, ch. 7; Zech. 14: 14: 'And *Judah* also shall FIGHT AT Jerusalem;' See ch. 10: 3-8: 'And I will strengthen

the house of Judah, and I will save the house of Joseph, and I will bring them: again to place them; and they of Ephraim, [that is, the stick or branch that was taken out of the hand of Ephraim] shall be like a mighty man, and their heart shall rejoice as through wine. I will hiss for them, and gather them; for I have redeemed them,' &c. Turn and read from 3—8 verses—I will hiss for them, they of Ephraim and Judah. See Isa. 5: 26—30: 'And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth; and behold, they shall come with SPEED SWIFTLY: none shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken: whose arrows are sharp, and all their bows are bent, their horses' hoofs shall be counted like flint, and their wheels like a whirlwind. Their roaring shall be LIKE A LION, they shall ROAR like young LIONS: yea, they shall roar, and lay hold of the PREY, and shall carry it away safe, and none shall deliver it. And in that day they shall ROAR against them like the ROARING of the sea: and if one look unto the land, behold, darkness and sorrow, and the light is darkened in the heavens thereof.'

Now we see in the above text a perfect fulfillment of what Jacob said should befall Judah in the last days. Since the destruction of Jerusalem and dispersion of Judah, he has been stooped down and couched as a LION, and as an OLD LION: but God is now about rousing him up.

Said Jacob, Judah, thou art he whom thy brethren shall praise; thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. Judah is a lion's whelp; from

the PREY, and my son, thou art gone up: he stooped down, he couched as a lion, and as an OLD LION; who shall rouse him up? Judah is the praise of the Lord; and the Lord says he will save the tents of Judah first. And Esdras said, afterward, he called unto him another peaceable multitude—the ten tribes. See 2 Esdras 13: 12, 39—47; see Rev. 2: 26, 27: 'And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: (and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers:) even as I received of my Father. He that bath an ear, let him hear what the Spirit saith unto the churches.' Now read Zech. 12th chapter.—Mark the 9th verse and onward: 'And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of JERUSALEM, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for an only son, and shall be in bitterness for him, as one is in bitterness for his first born. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadtimmon in the valley of Megiddon,' &c. Does not the above synchronize with Jer. 30: 5—7? 'For thus saith the Lord; We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble, but he shall be saved out of it.' Read the history of Jacob's

return to the land of his father Abraham, and his trouble; when Esau was coming against him with an army. Then Jacob wrestled all night in prayer. Turn and read his prayer in Gen. 32: 9-12, 24-29. Read also Micah 4: 6-13. When is the time of trouble such as never was since there was a nation? Answer: When the king of the north plants the tabernacles of his palace between the seas, in the GLORIOUS HOLY MOUNTAIN; when ALL nations are gathered AGAINST JERUSALEM to battle; the chief Prince of Meshech and Tubal by no means excepted, nor the least among them. For God has been very particular to mark out his campaign on the prophetic chart. In Ezekiel 38, we read, In the latter years, thou shalt come into the land that is brought back from the sword; and is GATHERED OUT OF MANY people, AGAINST the mountains of Israel which have been always waste; but it is brought forth out of the nations, and they shall dwell safely, all of them. Thou shalt ascend and come like a storm, (or whirlwind,) thou shalt be like a cloud to cover the land, thou and all thy bands, and many people with thee. And thou shalt say, I will go up to the land of unwall'd villages; I will go to them that are at rest, that dwell safely, [margin, confidently,] all of them dwelling without walls, having neither bars nor gates, to take a spoil and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that ARE GATHERED OUT OF THE NATIONS, which have gotten cattle and goods, that dwell in the midst of the LAND. Sheba and Dedan and the merchants of Tarshish, with all the young LIONS thereof, [remember who the lions are,] shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take a

way cattle and goods, to take a great spoil? &c. And thou shalt come from thy place out of the NORTH parts, thou and many people with thee, all of them riding upon horses, a GREAT company, and a MIGHTY ARMY; and thou shalt come up AGAINST MY PEOPLE OF ISRAEL, as a cloud to cover the land; it shall be in the latter days, &c. Thus saith the Lord God, Art thou he of whom I have spoken in old time by my servants, the prophets of Israel? [plural, more prophets than one have prophesied of this CHIEF PRINCE of Meshech and Tubal,—Dan, Jer., Isa., and others,—which prophesied in those days, many years, that I would bring thee against them. And it shall come to pass at the SAME TIME when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face. SURELY IN THAT DAY there shall be a GREAT SHAKING IN the land of Israel; so that the fishes of the sea, and the fowls of heaven, and the beasts of the field, and all men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. And I will call for a sword against him throughout all my mountains, saith the Lord God: every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; &c. &c.]

I have before proved that Jerusalem's appointed time of being trodden down was accomplished, and an end, the end had come upon the four corners of the land; consequently it is now brought back again from the sword and many Jews are now dwelling in the midst of the land, in unwall'd villages, having neither bars nor gates: and when the Jews rush into the land of Judea from

among all nations, whither they have been scattered; before they could have time to build walled villages with bars and gates, the chief prince from the north would conceive a 'mischievous purpose,' (margin,) thinking it a favorable opportunity to go and take an easy prey and a GREAT SPOIL. The remnant, who have returned unto the mighty God and have been sealed with the seal of the living God, understanding the truth and trusting in the Lord Jehovah in whom is everlasting strength, (such will be as mount Zion which cannot be removed,) they will dwell safely, (margin, confidently,) without walls, bars or gates; for they shall sing this song IN THAT DAY, in the day that Moab is trodden down as straw for the dung-hill, Isa. 25: 11, 12; ch. 26: 1 and onward: 'In that day shall this song be sung in the LAND of Judah; We have a strong city; SALVATION will God APPOINT FOR WALLS and BULWARKS. Open ye the gates, that the righteous nation which keepeth the truth may enter in. Thou wilt keep him in perfect PEACE whose mind is stayed on thee. . . . Trust ye in the Lord for ever: for in the Lord JEHOVAH is everlasting strength.' Now read Micah 4th chapter. The class described in the fore part of this chapter, who go up expecting a temporal millennium, and that God will rebuke strong nations AFAR OFF,—will not expect the gathering of the nations against Jerusalem to battle, but that those nations will beat their swords into ploughshares, and their spears into pruning hooks, nation shall not lift up sword against nation, neither learn war any more. But they, that is, the nations afar off, shall sit every man under his vine and under his fig tree, and none shall make them afraid. For, say they, the mouth of the Lord hath spoken it: for ALL people will walk

every one in the name of his god, [little g, not the supreme God.] and we will walk in the name of the Lord our God forever and ever. It is easy to see how this class might be dwelling confidently without walls, bars or gates, with the siren song of peace and safety, when sudden destruction shall come upon them, as travail upon a woman with child and they shall not escape.

The cattle, and gold, and silver, and much goods which they have gotten, they take with them when they come from the countries where they sojourned. Their return is to be in some respects as it was in the day they came up out of the land of Egypt: they came out with great substance.—Read Isa. 60: 1-9. Verse 7: 'All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee,' &c. 9th verse: 'Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee.'

We see that there are two classes that return. Hosea, 5: 6, prophesies the return of the nominal class, and says, 'They shall go with their flocks and with their herds to seek the Lord; but they shall not find him; he hath withdrawn himself from them.' It will then be too late: the sealing time will be finished before they go. 'They have dealt treacherously against the Lord: for they have begotten strange children: now shall a MONTH devour them with their portions.' Not all that came out of Egypt by Moses were saved; but many of the fattest of them were slain in the wilderness: so also now they will be brought into the wilderness of the people; and be brought under the rod; and the rebels be purged out, and

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they that transgress against the Lord, &c. Their carcasses must fall in the wilderness of the people. See Zech. 13: 8, 9: 'Two parts therein shall be cut off and die, but the third shall be left therein,' and be brought through the fire and be refined as silver and gold is refined. Says Paul, Every man's work shall be tried by fire; for the day shall declare it, &c. Again, Zech. 14: 1-3: 'Behold, the day of the Lord cometh, and thy spoil shall be *divided in the midst* of thee: for I will gather ALL nations AGAINST Jerusalem to BATTLE; and the city shall be TAKEN: [The king of the north will plant the tabernacles of his palace in the GLORIOUS HOLY MOUNTAIN:] and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall *not be cut off* from the city.—Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle.' Now read Micah 4: 6-13; mark the 9th and 10th verses. This is to the point; turn and read it.

But some will say that it will take a long time to seal the 144,000, and gather the Jews, and all nations against them, and to fight the great battle. But remember what Paul says in his comment on the grafting in again, or the return of the remnant after the fulness of the Gentiles is come in. Hear him: 'Esaias also crieth concerning Israel, Tho' the number of the children of Israel be as the sand of the sea, a REMNANT shall return, even a REMNANT OF JACOB unto the mighty God.—*Esaias*. Paul says, 'shall be saved.' 'FOR;' mark the language; 'FOR He will FINISH the work,' [margin, 'the ACCOUNT; viz., the 144,000, the remnant,] and cut it short in righteousness: because A SHORT work will the Lord make upon the

earth.' I see a reference from this comment of Paul to Isa. 28: 22: 'Now therefore be ye not mockers LEST your bands be made strong: for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth.'

And with respect to the gathering of the Jews to Jerusalem being a lengthy operation, God has given us in his word sufficient instruction on this point. It will soon be said, 'Gather up thy wares out of the land, O inhabitants of the fortress.'—Read Jer. 10: 16-18. Compare with this, Micah 2: 10-13: 'Arise ye, and depart; for this is *not* your rest: because it is *polluted*, it shall destroy you, even with a sore destruction.' 'I will SURELY assemble, O Jacob, all of thee; I will SURELY GATHER THE REMNANT of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall make great noise by reason of the multitude of men. The breaker is come up before them: they have broken up, and have passed through the gate, and are gone out by it; and their king shall pass before them, and the Lord on the head of them.'—

See also Isa. 52: 7-12, and Isa. 27: 12, 13.—'And it shall come to pass in that day, that the Lord shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel. And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at JERUSALEM.' See also Isa. 11: 11-16: 'And it shall come to pass in that day, that the Lord shall set his hand AGAIN THE SECOND TIME TO RECOVER THE REMNANT of his people, which shall be left, from

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Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ENSIGN for the nations, and shall assemble the OUTCASTS of Israel, and gather together the dispersed of JUDAH from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of JUDAH shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them: And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dry-shod. And there shall be an high way for the REMNANT of his people, which shall be left, from Assyria, LIKE as it was to Israel in the DAY THAT he came up out of the land of EGYPT. See Ezekiel 20: 32-38: 'And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with FURY POURED OUT. [The seven last plagues; look out for the first vial—the noisome and grievous sore.] And I will bring you into the wilderness of the people, and there will I plead with you face to face. LIKE as I pleaded with your fathers in the wilderness of the land of EGYPT, so will I plead with you, saith the Lord God.— And I will cause you to pass under the rod, and I will bring you into the bond [margin, a delivering.] of the covenant: and I will purge out from among you the rebels, and them that transgress

against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the Lord. See Ezekiel 43: 11-14; Jer. 30: 3-11, 18, 23, 24; Zeph. 3: 19, 20; Jer. 50: 2-9, 20, 22-25; Isa. 60: 9 and ch. 5: 26-30. "And he will lift up an ensign to the nations from FAR, and will hiss unto them from the end of the earth; and behold, they shall come with SPEED SWIFTLY," &c. In the day that God has sent forth his comforting message to his scattered and peeled people, he has also commanded to prepare his way and to make STRAIGHT in the desert A HIGH WAY FOR HIM; to exalt the valleys and make the mountains and hills low, and the crooked to be made a strait place, [margin,] and the rough places a plain place, (Isa. 40: 1-5.) that the CHARIOTS might be with flaming torches in the day of his preparation. Now see Isa. 66: 20. 'And they shall bring ALL your brethren for an offering unto the Lord, out of ALL nations, upon horses, and in CHARIOTS, (flaming chariots,) and in litters, [margin, coaches,] and upon mules, and upon swift beasts, to my holy mountain JERUSALEM, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord. And I will also take of them for priests and for Levites, saith the Lord. For as the new heavens and the new earth shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new-moon to another, and from one SABBATH to another, shall all flesh come to worship before me, saith the Lord.'

Do not forget the CONDITION ON WHICH God has promised THIS gathering of his people to his holy mountain AT JERUSALEM. Turn and read it again

in chapter 36: '*Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it. . . .* For thus saith the Lord unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant; also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold on my covenant; even them will I bring to my holy mountain,' &c. Read the whole chapter. The 1st and 8th verses show clearly its chronological application.

We also see from the above scriptures, that God has made ample preparation for bringing with speed swiftly the remnant of his scattered and peeled people to his holy mountain JERUSALEM.—A short work will the Lord make upon the earth. He hath made of one blood all nations of men for to dwell on all the face of the earth, and hath DETERMINED the times BEFORE APPOINTED, and the bounds of their habitation: and it is certain they cannot pass those bounds. "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light." The long suffering of God is now waiting, as in the days of Noah; for he is not willing that any, that is, of the beloved Laodiceans, should perish; but that all should come to the knowledge of the truth, and be saved. God is now saying to them in the language of Isa. 1: 18, 19, 20: '*Come now, and let us reason together, saith the Lord: though your sins be as scar-*

let, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and REBEL, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it.' Whose heart is so past feeling that it cannot be touched with the parental condescension of the Lord Jehovah toward his rebellious children. Read the 2nd verse: '*Hear, O heavens, and give ear, O earth: for the Lord hath spoken; I have brought up children, and they have REBELED AGAINST ME.*' Read the whole ch. in connection with ch. 2d and 3d, &c.; and any one must see that it chronologically applies itself with great force to the present crisis. This will appear very clear by comparing the 9th verse with Rom. 9: 2—7—29. This shows its application to be after the fulness of the Gentiles is come in.

Again: when we urge the claims of the sabbath law, many seem to think that if they keep one day of the seven, no matter whether the seventh or the first, or any other day of the week, it will answer the demands of the sabbath law.—But it is impossible to keep, or fulfil THE SABBATH LAW on any other day than on THE SEVENTH DAY; for God has not required the keeping of any other, neither will he accept of the keeping of another day in its stead. God has not hallowed nor sanctified and made holy any but THE SEVENTH DAY.—This is HOLY TIME: God has reserved it to himself, and calls it—MY HOLY DAY. Again: it is impossible to transgress or break the sabbath law on any other day than on the seventh day. Therefore, to labor on the first day of the week, is not a breach, or trespass, or transgression of the sabbath law in any wise; neither does the keeping

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of the first day in any wise satisfy the demands of the sabbath law. But many tell us that *every day* in the week is kept by different nations of the earth as a sabbath; and they consider this a valid objection against confining the sabbath to the seventh day. But instead of this being an objection against limiting the sabbath to the seventh day, it is only a virtual acknowledgment that the different nations of the earth are living in violation of, and are trampling under foot, God's HOLY SABBATH LAW. Just what God charges them with doing at this time by his prophet Isa., ch. 24, viz., of DEFILING the earth because they have transgressed the laws, CHANGED the ordinance, broken the everlasting covenant. And for this very thing, God is now about to make the earth EMPTY, and he says it shall be UTTERLY EMPTIED and utterly spoiled. The curse shall devour the earth, and they that dwell therein shall be desolate and be burned up and few men left. Thus we see that the sentence against the evil work of breaking God's holy sabbath, altho' it has not been executed speedily, yet it will assuredly be executed in the end as that God has spoken it by the mouth of his holy prophets. The laws referred to are the ten laws written and engraven in tables of stone. This is the everlasting covenant: and the sabbath is the ordinance which they have CHANGED. The sabbath is a perpetual, or an everlasting covenant, and it is a sign between God and the children of Israel, God's people, FOREVER, THROUGHOUT their generations: and all know that their generations are not yet ended; and the sentence against the evil work of defiling the sabbath, by doing any work therein, is, that that soul shall be cut off from among his people and be surely put to DEATH.

What is unreconciliation to God? Answer: An unwillingness to be governed by God's holy LAW, an unwillingness to yield obedience to God's ten immutable laws written and engraven on tables of stone. All sin and unreconciliation to God comes under the head of transgression and disobedience of the above law, which contains the holy Sabbath law, which God says is a sign between him and his people FOREVER, THROUGHOUT their generations, for a PERPETUAL COVENANT. Therefore, all who are not keeping the holy Sabbath are destitute of the sign that they are God's people. They cannot, in the eyes of the law, claim to be legitimate heirs, or be included in God's WILL, or testament, and covenant: for they who are destitute of the Sabbath sign, or seal, declare plainly their unreconciliation to God. They declare plainly that they are not grafted into the good olive tree; or, at least, are not abiding in the true vine; or are not bearing good fruit, and are destined to be cast forth as a branch, and wither and be gathered by men to be burned. To whom ye yield yourselves servants to OBEY, his servants ye ARE to whom ye OBEY, whether of sin; (remember that sin is the transgression of the law;) whether of sin unto DEATH, or of OBEDIENCE unto righteousness. Not the hearers of the law are just before God: but the DOERS of the LAW SHALL be JUSTIFIED. They that have sinned without law, shall also perish without law; and they that have sinned in the LAW, SHALL be JUDGED BY THE LAW.—The law demands the death of the transgressor. Christ has suffered the penalty and answered the demands of the law: he has suffered the just FOR the unjust. For what purpose? Answer: that he might bring us to God,—that we might be RECONCILED to God THROUGH the DEATH of his son.

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His blood atones for the *PAST transgressions* of such as *TURN FROM transgression* with true repentance and yield obedience to God and his governmental law, and thus become *RECONCILED* to God *THROUGH* the *DEATH* of his son. *Rebellion* against God's governmental law constitutes *unreconciliation* to God. And atonement for and forgiveness of past transgression, (for God requireth that which is *PAST*;) and a *restoration* to obedience to the same governmental law, constitutes *RECONCILIATION* to God. Therefore all who do not yield obedience to this law, declare plainly that they are yet *unreconciled* to God, even through the death of his son.

➤ We have no disposition nor desire to narrow down the path of life, nor make the way which leads unto life any narrower than God has made it. Nay, verily; for he has made it so narrow that *few there be which find it*. We repeat it,—we have no desire to make the path any narrower; no, no. Our heart's desire and prayer to God for Israel is, that they might be saved. They have a zeal of God, but I fear it is not according to knowledge. But my object and sincere desire in this matter, is, that the path which leads to life might be pointed out so plain that the wayfaring man though a fool need not err therein. I want the path made so plain that they who desire to walk in it, may know when they are in the path that leads unto life: so that they may not be deceived, and thereby perish forever. For a little from this, and then a *GREAT* ransom *CANNOT redeem them*.

But some will still say, How do you know that the Sabbath is the sealing message? Because *here is the time and place* for the sealing message, and no where else; and there is no other message now being proclaimed that will in any wise an-

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swer for the sealing message; and God is now speaking by his prophet in this present crisis of the nations, saying, Bind up the *TESTIMONY* and *SEAL* the *LAW* among my disciples. To the *LAW* and to the testimony, if they speak not according to this word, it is because there is no light in them; because the Sabbath is a *SIGN*, and a *SIGN* is a *SEAL*, a *mark*, a *token*; because God is now about to gather the outcasts of Israel, and he makes their *KEEPING* the Sabbath from polluting it and the taking hold of his covenant, the *CONDITION* on which he will gather them and bring them to his holy mountain and make them joyful in his house of prayer; because the Sabbath is the ordinance that has been changed; and it is the gap, or hedge, and breach which must be made up and repaired, in order for the house of Israel to stand in the battle in the day of the Lord. And it is the seal of the living God, the sign, the mark, or token that will enable them to stand in the battle in the day of the Lord, and fight, and take the kingdom and possess the kingdom forever, even forever and ever. The least of them shall be as David in that great battle, when all nations are gathered together against *Jerusalem* to battle, and the saints execute the judgment written.

FINIS.

APPENDIX H

The Bartle Letter to W. A. Spicer

I have included this letter in an appendix primarily for one reason, so that the next person who perhaps uses this paper as a basis for his research into Hiram Edson will not overlook this letter. It may just be that someone else will be fortunate enough to find the copy of the Edson Manuscript that this F. M. Bartle claims was made.

I will have to admit that I know nothing about who this F. M. Bartle is. All I know is that while Mrs. Louise Dederen was going through some letters in the Heritage Room at Andrews University, she found this one that mentions Edson. What this Bartle knew about Edson, or how accurate his information is in this letter, I can't say.

Standard "B" Gluten Flour
We have sold to satisfied customers for 40 years. Richer in Vital Elements, Higher Quality, Lower Price than other flours.

NEW YORK FOOD CO.

F. W. BARTLE, Manager

NUTS - FRUITS - CEREALS - HONEY

Oxford, N. Y.

September, 4, 1935.

Honey - Nature's Sweet
Predigested, Assimilates quickly.
A Real Health Food. We can supply any Quality desired and in large or small quantities.

Mr. W. A. Spicer,

Takoma Park, D. C.

Dear Brother Spicer:-

JAMES WHITE LIBRARY
ANDREWS UNIVERSITY
BERRIEN SPRINGS, MICHIGAN
HERITAGE ROOM

Your very interesting letter of August 28th at hand. Glad you are still up and doing things.

I have learned from George Wheeler that Elder Frederick Wheeler began to observe the Sabbath the middle of March 1844. Lately looked the matter up and found that the Sabbath was March 16th, 1944. I began the middle of March 1891 and that was March 16th also.

Elder Hiram Edson had visions before Sr. White did.

He had quite a "presentment" as he called it that convinced him ~~the Adventists were in the truth~~. Then the morning after the disappointment he had the vision in which he saw the Heavenly Sanctuary and Jesus enter it. They talked it over at home where O. R. L. Crosier boarded as I understood he was a teacher and lived with them at that time.

If you have that manuscript where you can refer to it will say if it was in an old man's handwriting and the ink rather faded it was Bro. Edson's. If it was in darker ink with taller writing that is my copy made by a clerk of mine and by her sent with the other when it was returned and which I have tried for years to secure.

I wish most of all to get the scripture references given to him at that time as I can recall but three verses out of ten as I remember.

The rest is in my mind plainly.

The little song book I loaned Elder Daniels he told me of his own accord was in the vault where I could get it when I liked. I ought to have had a writing from him about it. He never mentioned any but the one I let him take so I do not think there was another copy there.

As I am not so very rugged and nearly seventy years of age I

have been impressed for some time that I should make active efforts to get my affairs in order. All that I have or have had are so recorded in the books of Heaven and when my case comes in judgment every item will need to be accounted for.

If others deprive me of what is mine by right then they will be held accountable and I will be excused.

I am sorry that I did not see many things so clearly in days gone by.

I am able to say that in the last year or more the Lord has been making a new man of me and many things are now viewed in a clear light which if I had seen them in years past would have enabled me to have done much more good for others as well as myself.

I am fully persuaded that ere long there will be great changes in our land and in other lands. What is to be done we have no time to spare ere we get at the work.

It is impressed on me we have to warn the world. To tell all people of the events at hand which so deeply concern them.

Building up Churches is the secondary work.

People who learn to know the truth and conform their lives to it will come together with little help.

Our business is to spread knowledge of truth in all minds we can. To "sow the seed." God will look after the harvest from what we sow.

I trust the Lord will work to bring back to me some books I have let others have to help them. There are many that I lack.

I trust you will be found active in the service of the Lord for a long time to come doing His will and carrying the light into the darkness of this evil world.

The Kingdom of Heaven is more assured in my mind than the governments of this world. It is plain to see they are on the way down.

This world is in a horrible condition and getting no better rapidly. Sincerely Your Brother in Christ,

A. M. Bartle

It is good to have a copy of the Autograph. Perhaps you should get one for me. I wish to see a right wording of it as I had it. I have wondered if I could buy an electro of the picture of Elder Wheeler? And how much? How much of his picture made but they cost too much. If had the cut could print it. Do you have the autograph of Elder Wheeler? I have it in his own handwriting in a book he let me have. "F. Wheeler, Washington."

Standard "B" Gluten Flour
We have sold to satisfied cus-
tomers for 40 years. Richer in
Vital Elements, Higher Quality,
Lower Price than other flours.

NEW YORK FOOD CO.

F. W. BARTLE, Manager

NUTS - FRUITS - CEREALS - HONEY

Oxford, N. Y.

September, 4, 1938.

Honey - Nature's Sweet
Predigested, Assimilates quickly.
A Real Health Food. We can
supply any Quality desired and
in large or small quantities.

Mr. W. A. Spicer,

Staten Park, N. Y.

Neerbroth & Spicer.

JAMES WHITELEY
ANDERSON UNIVERSITY
SERVING SPRING HILL
HERITAGE ROCK

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are still up and doing things.

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began to observe the Sabbath the middle of March 1844. Lately looked the
matter up and found that the Sabbath was March 18th, 1844. I began the
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the scriptures were in the truth. Then the morning after the day he
had the vision in which he saw the Heavenly Sanctuary and
all that. They talked it over at home where O. R. E. Crozier boarded.
I understood he was a teacher and lived with them at that time.

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it was in an old man's handwriting and the ink rather faded. I was
told it was in darker ink with taller writing that it was
sent by a clerk of mine and by her sent with the other when I
tried to get which I have tried for years to secure.

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time as I can recall but three verses out of ten as I remember.
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I am fully persuaded that ere long there will be great changes in our land and in other lands. What is to be done we have no time to spare and we get at the work.

It is impressed on me we have to warn the world. I will tell the people of the events at hand which so deeply concern them.

Building up Churches is the secondary work.

People who learn to know the truth and conform their lives to it will come together with little help.

Our business is to spread knowledge of truth in all minds we
 come to "sow the seed." God will look after the harvest from what we
 sow.

I trust the Lord will work to bring back to me some books I have let others have to help them. There are many that I lack.

trust you will be found active in the service of the Lord
and His cause to come doing His will and carrying the light into the
darkness of this evil world.

The Kingdom of Heaven is more assured in my mind than the government of this world. It is plain to see they are on the way down.

This world is in a horrible condition and getting no better

Research
F. Webster -

APPENDIX I

The Loughborough Letter to H. M. Kelley

Enough has already been said about this letter that I don't need to add much more here. This is the letter that I was fortunate enough to trace down by making several long distance phone calls. It is helpful because it confirms that Edson was "out of the church" for a time.

I think the letter is interesting because it appears to have been typed by Elder Loughborough himself. On the original this is even more apparent when one looks at the corrections that Elder Loughborough went back through and made with his trembling old hand.

SANITARIUM,
CALIFORNIA,
DEC. 13, 1910.

W. H. KELLEY,
AUSTIN, TEXAS.
W. H. KELLEY, JR.

DEAR BROTHER,

YOUR LETTER OF THE 10TH RECEIVED AND READ WITH INTEREST. I HAD NOT SEEN OR HEARD OF SISTER CROSS SINCE I SAW HER SEVERAL YEARS AGO, ON THE CAMP GROUND IN KANSAS. I WELL REMEMBER HER SINCE I FIRST SAW HER AT A MEETING IN THE HOME OF BROTHER GOODWIN IN OSVERO, N.Y. IN THE WINTER OF 1853, 54.

I WAS ABOUT TO DISMISS THE MEETING ON A SUNDAY EVENING. IN FACT THE CONGREGATION WERE ON THEIR FEET TO BE DISMISSED, WHEN SHE REQUESTED THE PRIVILEGE OF TAKING HER STAND TO OBEY THE LORD. SHE AND HER FATHER WERE TO GO HOME IN THEIR CUTTER, SOME TWELVE OR MORE MILES THAT NIGHT AFTER MEETING.

AFTER THE MEETING CLOSED SHE SAID TO HER FATHER, 'I WANT TO BE BAPTIZED BEFORE WE GO HOME.' HE SAID, 'TO BE BAPTIZED YOU WOULD HAVE TO GO TO THE LAKE, TWO OR THREE MILES IN THE COLD, AND PROBABLY IT IS ICE AT THE EDGE OF THE LAKE.' SHE SAID, 'ALL RIGHT, I CAN GO THERE.' I SAID TO BROTHER F. E. COTTELL, 'CAN YOU GO WITH THEM TO THE LAKE AND BAPTIZE HER?' 'YES' HE SAID, 'I WILL GO.' SOON HE AND CORNELIA WERE DRESSED, WENT TO THE LAKE, AND SHE WAS BAPTIZED, AND WENT HOME THAT SAME NIGHT, -- HAPPY IN THE LORD.

YOU SAY SHE SPAKE OF HER FATHER BEING 'OUT OF THE CHURCH,' BUT, 'UNITING BEFORE HE DIED.' YES HE, LIKE MANY OF THE SABBATH KEEPERS WERE 'OUT OF THE CHURCHES' WHERE THEY WERE FORMERLY MEMBERS. THERE WERE NO ORGANIZED S. D. A. CHURCHES UNTIL AFTER THE LEGAL ORGANIZATION OF THE S. D. A. PUBLISHING ASSOCIATION IN 1861. IN 1862 AND 1863 THE ORGANIZATION OF CHURCHES WAS BEING CARRIED FORWARD AMONG THE SABBATH KEEPERS.

IT IS TRUE THAT SHE TOLD YOU ABOUT HER FATHER BEING THE FIRST ONE THAT BEGAN TO GET LIGHT ON THE TRUE SANCTUARY IN HEAVEN. I WILL GIVE YOU THE FACTS, AS RELATED TO ME BY BROTHER EDSON HIMSELF. IN DECEMBER 1852 I STARTED OUT TO PREACH THE THIRD ANGEL'S MESSAGE IN COMPANY WITH BRO. EDSON, IN SOUTH WESTERN N.Y. AND POTTER CO, NORTHERN PA. WE WERE TOGETHER TWO MONTHS ON THAT TRIP. HE RELATED TO ME HIS EXPERIENCE ON THE TENTH DAY OF THE SEVENTH MONTH 1844, AND AFTER.

HE SAID HE LIVED ABOUT ONE MILE FROM CENTERPORT. ON THAT DAY, OCT. 22, 1844, THE MEETING WAS HELD IN A DISTRICT SCHOOL HOUSE, ONE MILE UP THE CANAL FROM CENTERPORT. HE WENT TO THE MEETING THROUGH THE VILLAGE, INVITING PERSONS TO ATTEND THE MEETING, AND SIDDING 'GOOD BYE,' TO THOSE WHO WOULD NOT GO, AND TELLING THEM, 'I NEVER EXPECT TO SEE YOU AGAIN, FOR THE LORD IS TO COME TO DAY.'

THEY HAD THEIR MEETING ALL DAY. NIGHT CAME ON, ~~WHAT~~ A DISAPPOINTMENT. THE LORD HAD NOT COME, THEY REMAINED IN THE SCHOOL HOUSE ALL NIGHT, TALKING OVER THE SITUATION AND PRAYING FOR LIGHT. IN THE MORNING OF THE 23D, HE SAID TO O. R. L. CROZIER, WHO WAS STOPPING AT HIS HOME, "I CANNOT GO HOME THROUGH THE TOWN. I DO NOT KNOW WHAT TO SAY TO THE PEOPLE. LET US GO HOME CROSS-LOTS THROUGH THE CORN FIELDS." SO HE SAID TO ME, "WE STARTED, WALKING SLOWLY, AND TALKING OVER THE SITUATION. THEN WE KNEELED BY A SHOCK OF CORN AND PRAYED. THEN WALKED ON AGAIN TALKING, STOPPED BY A SHOCK OF CORN AND PRAYED AGAIN. AS WE DID THIS ~~THE~~ THIRD TIME, ~~AND~~ THERE CAME ON ME SUCH A WAVE OF THE SPIRIT OF GOD THAT IT NEARLY PROSTRATED ME TO THE EARTH. THEN CAME TO ME, NOT IN AN AUDIBLE VOICE, BUT AS DISTINCT AS THOUGH SPOKEN, THE SANCTUARY TO BE CLEANSED AT THE END OF THE 2300 DAYS IS IN HEAVEN." HE SAID TO ME, "WHEN I AROSE I REPEATED THIS TO CROZIER, AND SAID, 'WHAT DOES THAT MEAN?' THEN THEY HURRIED ON HOME, AND AFTER PRAYING THE LORD TO GUIDE THEM, AS BROTS ~~THEY~~ TOLD ME, I TOOK MY POCKET BIBLE, DROPPED IT ON ITS BACK ON THE TABLE, HOPING IT WOULD OPEN TO SOME SCRIPTURE FOR OUR ENCOURAGEMENT. IT OPENED BETWEEN THE EIGHTH AND NINTH CHAPTERS OF HEBREWS. AS I BEGAN TO READ I SAID TO CROZIER, 'I SUPPOSE I HAVE READ THAT A HUNDRED TIMES, BUT IT NEVER READ TO ME AS IT DOES NOW. THE SANCTUARY IS IN HEAVEN, AND CHRIST HAS COME IN TO CLEANSE IT.'"

FROM THAT THE STUDY AND WRITING OUT OF THE SUBJECT WENT ON UNTIL THE FIRST ARTICLE ON THE HEAVENLY SANCTUARY WAS PREPARED. LACK OF MEANS DELAYED ITS PUBLICATION UNTIL ABOUT THE FIRST OF JAN. 1846. IT WAS FIRST PRINTED IN THE "DAY STAR."

IF YOU SEE SISTER CROSS GIVE MY CHRISTIAN REGARDS TO HER, I PRAY THAT THE LORD MAY BLESS HER AND HER DAUGHTERS. AND SUSTAIN HER IN ALL HER BODILY AFFLICTIONS.

I AM NOT ABLE TO ENGAGE IN PUBLIC MINISTRY AS FORMERLY, I AM KINDLY CARED FOR AT THIS SANITARIUM. I WILL BE, IF SPARED TO JAN. 26 1850, 38 YEARS OF AGE. I THANK THE LORD I AM FREE FROM BODILY PAINS, BUT AM WEAK THROUGH AGE. I SLEEP MUCH, BOTH DAY AND NIGHT. IF I CAN NOT GET OUT TO PREACH, I DO A LITTLE WRITING, RESPONDING TO LETTERS, AND QUESTIONS OF THE PAST.

YOURS IN THE BLESSED HOPE,

J. W. Langhborough

APPENDIX J

The Loughborough Letter to A. W. Spalding

This is another interesting Loughborough letter about Hiram Edson. Since I have already quoted much of the letter in the body of my paper, I shall not make too many comments about it here.

Before the Loughborough letter, I have included a copy of a letter from Elder Spalding to Elder D. E. Robinson. This also reports about still another copy of the Edson Manuscript which was made at one time. It is unfortunate that none of these copies of the manuscript have turned up to date. This letter by Spalding to Robinson gives some of the background material as to why he had written to Loughborough about Hiram Edson. Since the two letters go together, I have included both of them in this appendix.

Edson Manuscript

THE MIDWINTER COMMISSION
OF THE
GENERAL CONFERENCE OF SEVENTH-DAY ADVENTISTS
TAKOMA PARK, WASHINGTON, D. C.

MEMBERS
M. E. KERN
F. M. WILCOX
L. E. FROOM
MRS. L. FLORA PLUMMER
B. A. WELLMAN
J. A. STEVENS
E. F. HACKMAN

Dec. 6, 1934

MEMBERS
W. I. SMITH
C. P. CRAGER
C. A. RUSSELL
H. T. ELLIOTT
C. L. BOND
L. A. HANSEN
KATHRYN L. JENSEN

Eld. D. E. Robinson
"Elmhaven"
St. Helena, Calif.

Dear Does:

As I promised you in my letter of Oct. 25, I have, in company with Professor Prescott and Elder Froom, searched in the archives of the Review and Herald for a possible copy of the manuscript of Hiram Edson furnished by Mrs. A. M. Lindsley. We could not, however, discover it. But in going through my files more particularly, I did discover three pages copied from this manuscript. It does not seem to me completely all of that part of the manuscript I had, but in any case it is all I have now. You will see that it lays the basis for the most of my chapter in "Pioneer Stories," "Light on the Sanctuary."

I wrote the manuscript for that book, I think, in 1903, but it was not published until 1922. In preparing the manuscript for publication, in 1921, I had some correspondence with various persons who might correct or approve it. I will enclose copy of a letter received from Eld. J. N. Loughborough, under date of August 2, 1921. You will see that he contradicts nearly everything Brother Edson says, but is not very convincing in certain of his statements. You may get what edification you can from both of these.

Very sincerely your friend,

W. J. Harding

AWS-c
Encl.

Sanitarium,
California.
August 2, 1921.

Elder A. W. Spalding
Nashville, Tennessee.
2119-2123, 24th Ave. N.

Dear Brother Spalding:

Your letter, and Mes. of July 21 came to hand in last night's mail, and I will reply at once. I am glad to learn that progress is being made on the Mes, which I sent to you. I thought there might be some delay; as I supposed some of the members of your committee on publication might be attending Camp Meetings.

I have read over carefully the Mes. you wished me to examine. Of course as your book is for the Juniors you are desirous that what you tell them shall be in harmony with the facts in each case to which you refer. So I will give you some of the facts in the case, which I know to be facts, and not simply rumor.

Your first item is with reference to the meeting at Port Gibson, N.Y. on the tenth day of the seventh month, 1844. You speak of it as held in the home of Brother Edson. That meeting on the tenth day of the seventh month was held in a school house two miles from Brother Edson's home. In a series of seventeen articles which I sent to the Review, which are to be printed in each number for seventeen weeks (the first number appearing in last week's number) in number eight I give an account of that meeting, as related personally to me by Brother Edson; as we were holding meetings together for two months in the winter of 1851 and 52. It reads just as he told it to me, as follows: "I will call attention to one whom the Lord began to give light on the very morning after their disappointment. I will relate it as related to me in the winter of 1852, when we were holding meetings together for two months. The man was Hiram Edson of Port Gibson, N.Y. While we were together he gave me an account of his 1844 experience, and especially his seventh month's experience. His residence was one mile from Port Gibson on the Erie canal. Their meeting on October 22 was in a school house one mile up the canal. He went to the place of meeting by way of the town, inviting people to meet with them, as they expected the Lord to come that day. As they refused to go, he bade them "good bye," as he expected the Lord to come that day. They had a glorious meeting all day at the school house, expecting any moment to hear the blast of the Archangel's trumpet. But the sun set, the day was ended, and the Lord had not come. He said they staid there all night: talking and praying over their disappointment, which they could not explain. In the morning he said to O.R.L. Crozier, who was stopping with him, "I cannot go home by the town, I do not know what to say to the people. Let us go home cross lots, through the shocks of corn." So they started, walking slowly, talking of the situation, then kneeling by a shock of corn they would pray for light on the situation. When they were thus kneeling the third time, and Brother Edson was praying, he said, "A mighty wave of the power of God came upon me, and with an impression, almost as distinct as though spoken in an audible voice, 'The sanctuary is in heaven, and Jesus has gone in to cleanse it.' As they arose he repeated this to Crozier, and said, 'What does that mean?' They hastened home, determined to seek light on this matter from the Scriptures. There they prayed to the Lord to guide them where they could get light on the subject. Brother Edson said he let his Bible fall on its back on the table to see where it would open. It opened between the eighth and ninth chapters of Hebrews. As they began to read Brother Edson said to Crozier, 'I suppose I have read that a hundred times, but it never read to me as it does now. The sanctuary is in heaven; and Christ has gone in to cleanse it.'

Thus began their study of the subject. This study went on for several months, Crozier doing the writing. The result of their study was first printed in a little paper called the "Day Dawn" by Doctor Hahn, in Canandaigua, N.Y. The money for its publication being obtained by Sister Edson selling her silver table spoons. It was printed in that paper about the first of Jan. 1856. From that it was copied into the "Day star," a paper published in Cincinnati. This will explain the apparent mistake as to where it was printed, as in time it was printed in two papers, as you will see.

The meetings were usually held by that company in Brother Edson's house. The meeting which you mention as in Brother Edson house was not on the 22nd of October, but when he and Crozier were studying the subject. That was the time "the brethren went into the granary to pray," and that powerful impression came upon him that they were right in their ideas of the sanctuary. You speak of Brother Edson and Doctor Hahn, as having been publishing a paper. Brother Edson had nothing to do with that paper published in Canandaigua, only the publication of his article written by Crozier, containing the result of their study on the subject of the sanctuary.

You say the brethren had a conference at Brother Edson's house, and speak of Brother and sister White and Brother Bates attending it. Brother and sister White and Brother Bates were never in the state of New York until the fall of 1848. Brother White earned the money to pay the fare of himself and sister White to that meeting by mowing 40 acres of Timothy hay. That series of meetings was held at Brother Arnold's in Volney, about twelve miles from Brother Edson's home. Of this meeting you can read in my Book entitled "Rise and Progress of the Seventh Day Adventists," page 137.

The manuscript of Brother Edson's of which you speak is correct in stating that his article on the Sanctuary was published in the "Day Dawn" of Canandaigua. That was the name of the paper published there. The "Day star" was published in Cincinnati, Ohio. What made the difference in my book Second Advent Movement is this. My book was printed first at Brother Batlers office at Nashville. Some had seen a copy of the paper published at Cincinnati, and took the liberty to change the "Day Dawn" in my book to "Day Star." That, with what I have before stated, explains this discrepancy.

When I was a First Day adventist for several years, before I heard the Third angels message, I was well acquainted with O.R.L. Crozier. He kept the sabbath for a time with the Port Gibson company. When I had commenced to keep the sabbath he tried to get me to give it up, using his theory of "the ten commandments abolished at the cross." He told me himself about his keeping the sabbath, and his giving it up. Doctor Hahn also kept the sabbath for a time also. After a while Crozier slid into the idea that "the past dispensation was all law, and the present dispensation all Gospel, and that the ten commandments were abolished at the cross." This was his argument with me. It did not take with me.

Perhaps these things I have written may be in the line of what you wished me to notice. That manuscript that was sent to the Review from Brother Edson, I know something about. In it he made some unsafe applications of Scripture that the publishing committee, and Brother White did not endorse. Brother J.N. Andrews and I were on the Committee. In the document Brother Edson claimed that the text, "The lion is come up from his thicket; and the destroyer of the Gentiles is on his way," was a prophecy of a wonderful work that England was to do. It was a little too visionary for Elder Andrews to endorse. When Brother Edson said of it to Brother Andrews "I have got some light," Brother Andrews replied, "Then let me spoil your light."

Your brother in the blessed Gospel home,
(Signed) J. N. Loughborough

Copied
12-6-34

APPENDIX K

Obituary Notices in the Review

This appendix is possibly one of the most graphic things that I could do to show in what low esteem Edson was held at the time of his death. On pages 211 and 212, I show the obituary notices that Elder E. B. Lane received just a few months before Edson's death. Then on page 213 is Edson's own obituary. One can easily see that it is of approximately the same size as the obituaries of any other person who happened to die. And yet a few months later after Edson's death, Elder J. B. Frisbie died, and the size of his obituary can be seen on page 214.

I think that the comparisons which are obvious point out better than anything else in how much esteem Edson was held at the time of his death. For a man who had done so much in the early days of this movement, and who had been a credentialed minister, Edson didn't get much notice at the time of his death. Whatever exactly was the nature of the disagreement between Edson and his brethren, it must have been quite a serious dispute--if these obituary notices reflect anything of the feelings at that time.

The Review and Herald.

Battle Creek, Mich., Tuesday, August 5, 1881.

THE LATE SUMMER AND AUTUMN CAMP-MEETINGS.

VERMONT, Morrisville,	August 18-23
MAINE, " "	" 25-30
ILLINOIS, Bloomington,	Aug. 31 to Sept. 6
NEW ENGLAND, " "	from Aug. 30 to Sept. 6
NEW YORK AND PENNSYLVANIA, " "	" 5-19
ALABAMA, Choctaw Co.,	" 7-12
INDIANA, " "	" 21-27
NEBRASKA, Columbus,	" 21-27
MICHIGAN, " "	Sept. 27 to Oct. 3
MISSOURI, " "	" " " "
KENTUCKY, " "	October 5-11
TENNESSEE, " "	13-18

Although confined to her bed during the last few days of her husband's illness, Sr. White has been sustained in a most remarkable manner; and though now very feeble, no symptoms of active disease are present, and it is confidently expected that she will soon begin to gain in strength.

ANOTHER DEATH.

A TELEGRAM was received here Sabbath afternoon, Aug. 6, announcing the sudden death of Edw. E. B. Lane. He died of dysentery at 9 o'clock Sabbath morning, at Ransom, Mich., where he had gone from the tent-meeting in Camden, to seek rest and recovery. His body has been brought to Battle Creek, and the funeral is appointed for Monday, Aug. 8. Particulars hereafter.

It is said that Jay Gould has formed a stupendous railway scheme which is no less than the connecting of the city of Chicago with the city of Mexico by a direct line and through cars. This road, with its connections, will place seven thousand miles of railway, costing one hundred and forty millions of dollars, under a single management. The anti-monopolists should be stirring.

NOT AN INCH.

It is well known that *Our Rest*, of Chicago, has been for years trying to erect a tangible theory out of speculations evolved from the interior of the great pyramid. And in its issue of August, 1881, it returns again resolutely to the subject by giving an article from a correspondent on the "Pyramid or Sacred Inch." This correspondent expresses the doubt that hangs like a pall over his own mind, in these words:—

"Now if this discovery of the British inch as the unit of measures of the Great Pyramid is to overthrow the *Pyramid inch*, be it so, for Truth is mighty and must prevail." (Italics his.) And again he says: "Well, I have faith to believe that this will right itself when we have attained sufficient knowledge."

Now, if we had been at work upon a subject for so many years, and had not yet got along an inch, we are very sure that we should find lingering and lurking in every corner of our heart a grim and ghostly idea that it was about time to quit.

RELIGIOUS ADVERTISING.

A BROTHER sends us a copy of the London (Eng.) Standard, in which we find the following notices inserted among the regular advertisements:—

"TO THE PEOPLE OF ENGLAND.—Heaven.—You are on the brink of the greatest crisis of your country. Do not be deceived by the subtlety of Satan, or the cunning devices of cruel men. Read carefully, for the time is very short. *Psalm 124: 1-8; 138: 1-8; 144: 1-8; 145: 1-8; 146: 1-8; 147: 1-8; 148: 1-8; 149: 1-8; 150: 1-8; 151: 1-8; 152: 1-8; 153: 1-8; 154: 1-8; 155: 1-8; 156: 1-8; 157: 1-8; 158: 1-8; 159: 1-8; 160: 1-8; 161: 1-8; 162: 1-8; 163: 1-8; 164: 1-8; 165: 1-8; 166: 1-8; 167: 1-8; 168: 1-8; 169: 1-8; 170: 1-8; 171: 1-8; 172: 1-8; 173: 1-8; 174: 1-8; 175: 1-8; 176: 1-8; 177: 1-8; 178: 1-8; 179: 1-8; 180: 1-8; 181: 1-8; 182: 1-8; 183: 1-8; 184: 1-8; 185: 1-8; 186: 1-8; 187: 1-8; 188: 1-8; 189: 1-8; 190: 1-8; 191: 1-8; 192: 1-8; 193: 1-8; 194: 1-8; 195: 1-8; 196: 1-8; 197: 1-8; 198: 1-8; 199: 1-8; 200: 1-8; 201: 1-8; 202: 1-8; 203: 1-8; 204: 1-8; 205: 1-8; 206: 1-8; 207: 1-8; 208: 1-8; 209: 1-8; 210: 1-8; 211: 1-8; 212: 1-8; 213: 1-8; 214: 1-8; 215: 1-8; 216: 1-8; 217: 1-8; 218: 1-8; 219: 1-8; 220: 1-8; 221: 1-8; 222: 1-8; 223: 1-8; 224: 1-8; 225: 1-8; 226: 1-8; 227: 1-8; 228: 1-8; 229: 1-8; 230: 1-8; 231: 1-8; 232: 1-8; 233: 1-8; 234: 1-8; 235: 1-8; 236: 1-8; 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News of the Week.

SUNDAY, FEB. 12.—A dispatch from London states that two explosions occurred today in the Rhondda Valley mine in Wales, by which six persons lost their lives.

The Herzegovinian insurgents have been defeated in several minor engagements. A more serious one, on the 10th inst., near Turnovo, lasted from daybreak until the afternoon. The insurgent loss was 20 killed and 40 wounded. The Austrians lost only five men in killed and wounded.

The story that Secretary and Mrs. Sherman had work done for them which was paid for out of the public fund, is authoritatively denied. And now the question is, Who started the unbecoming rumor?

Three iron tanks containing 100,000 barrels of oil are on fire at Olean, N. Y. The fire was ignited by a spark from a locomotive.

MONDAY, FEB. 13.—A bill was introduced into the House today, prohibiting bigamists or polygamists from holding office in the Territories.

The massacre of a family of Jews consisting of three persons, a mother and her son and daughter, is the latest Russian barbarity.

A member from New Orleans has a bill in Congress to provide for the construction of a ship canal between Lake Pontchartrain and the Mississippi.

The loss on the oil burned at Olean, N. Y., is estimated at \$115,000.

TUESDAY, FEB. 14.—The Shah of Persia has given a French company the right to construct a railroad in his dominions. The concession is for 60 years, and the company, besides paying \$5,000,000 francs on the opening of the line, pay a yearly rental of 55,000 francs.

An epidemic strongly resembling the plague has appeared in the vicinity of Sanjbulah, Persia; 40 deaths occurred in 6 days.

In the British House of Commons, the Royal address was adopted. The motion condemning the government's Irish policy was rejected by a vote of 98 to 30.

It is rumored that the Czar's coronation is to be again postponed, this time to sometime in September.

The people of Bulgaria are dissatisfied with absolute rule, and are agitating a return to representative government.

The Arabs of Yemen are advancing on the sacred city of Mecca, intending to proclaim the deposition of the Sultan of Turkey as the successor of Mohammed, and restore the dynasty of the Arabian Caliphate.

Floods in the rivers tributary to the Mississippi are reported, seriously endangering the levees of that river. At Delta, Miss., a levee 400 feet long has occurred.

WEDNESDAY, FEB. 15.—Guileau's sister, Mrs. Scoville, has made an earnest appeal to Mrs. Garfield to intercede to save the life of the assassin.

The revolt in Herzegovina has come to a halt. The Austrian commander is waiting for better weather and more troops.

The Czar of Russia and his ministers are divided in opinion in regard to war with Austria, which is threatened on account of Russian sympathy with the Herzegovinians. This sympathy is so strong that there was a rumor that General Skobeleff would join the insurgent forces against Austria.

In Edinburgh 8 persons were injured by the explosion of a couple of infernal machines, which were delivered at different addresses in the city.

There was almost a panic in Chicago to-day.

Commander Selby of the British man-of-war Falcon was attacked by Albanians and seriously wounded while on a shooting excursion in the vicinity of Astaki, Asia Minor. His assailants have been arrested.

THURSDAY, FEB. 16.—The Edmunds anti-polygamy bill passed the Senate to-day.

Congress has granted Mrs. Garfield a pension of \$5,000 a year.

The Egyptian government has abolished slavery in its dominions.

Helena, Ark., is in danger of inundation on account of floods in the Mississippi.

In Sweden the cold winter is resulting in great distress among the people, as produce cannot be transported by sleighs as usual.

In a very grace letter addressed to the Italian bishops, the pope commends them to increase their activity in church work, by encouraging all the vocations among the laity, and directing the Catholic press, to do all possible to hold the temperate middle ground of the pope.

During an attack on Jews in a Russian village near Kishinev, 100 of the latter were taken into custody to-morrow.

In the House of Commons to-day, Mr. Gladstone, referring to his recent remarks respecting home rule in Ireland, which have excited much local excitement in England, said that the supremacy of the British Parliament must be maintained. The country cannot give to Ireland what it cannot give to Scotland. Mr. Gladstone had previously expressed himself in favor of giving Ireland a local representative government.

FRIDAY, FEB. 17.—On Wednesday a terrible colliery explosion occurred at Trembley Grange, Durham, Eng.,

by which 120 persons were entombed. Four deaths resulted from the foul gas caused by the explosion. Later dispatches state that 40 bodies have been recovered, and place the number of victims at 70.

A vein of pure natural coal has been discovered on a farm in Marion county, Iowa, about thirty miles below Des Moines.

At the Georgia Car Works, near Atlanta, a boiler exploded, killing five men instantly and injuring a number of others, two of whom have since died.

Haverhill, Mass., has been almost entirely destroyed by fire. The loss will run into millions. It is feared that some lives are lost.

At Chester, Pa., a fire at Jackson's fire-works factory caused two terrific explosions, the second of which resulted in the death of 15 persons and wounded a large number of others.

MISCELLANEOUS.

The Bank of England makes a net profit of \$135,000 a week.

A guano island, four miles square, has been discovered in the Gulf of California near Port Lobos.

President Arthur has signed the commission of Frederick A. Biddle as governor of Arizona, in place of General Fremont.

Among the everglades of Florida there are yet 1000 Indians, who have become civilized, but speak their own language.

Canadian-born residents of Boston have formed a society to work for the annexation of Canada to the United States.

The Russian government is punishing the perpetrators of the outrages against the Jews. In Warsaw no less than 2,302 have been committed.

Senator Van Wyck is collecting evidence to substantiate his charge that most of the surveyors general in the West are members of a ring which is defrauding the government of valuable lands.

Since the war closed in 1865, about \$1,000,000,000 has been paid on our national debt. The public debt of France is nearly twice that of our own country, and that of Great Britain more than double. Even Spain has a larger debt than that which still remains of ours.

It is said that Senator Blair has introduced a resolution proposing an amendment to the Constitution prohibiting the sale, manufacture, and importation of alcoholic liquors from and after the year A. D. 1900.

Crop reports gathered from every portion of the Northwest show that winter wheat is in excellent condition, and that the area of spring wheat will be increased. Minnesota still has on hand twenty million bushels of wheat, and expects to raise a crop one-fourth larger than last year.

The London Times of Jan. 29 gives an account of a serious attack made on the Salvation Army in Sheffield on the previous Monday. On Saturday the Army held several meetings, which were always preceded by a march led by the officers and followed by large crowds, but no disturbance occurred. On Sunday, however, a detachment, 50 strong, were pelted with mud and stones as they issued from the hall where meetings were held. One man was hit in the mouth with a stone, and several others were hit, but none seriously. On the next day, Monday, they had a "grand march, with mounted officers, female trumpeters, brass band, General Booth commanding, and 750 persons rank and file. As soon as they issued from the barracks, the procession was greeted with derisive cries and showers of stones and mud. One man received a terrible blow, causing concussion of the brain, and one of the female trumpeters fainted. One of the assailants has been arrested.

Obituary Notices.

"Blessed are the dead which die in the Lord from henceforth,"—Rev. 14:13.

CHASE.—Died of inflammation on the lungs, at Weldon Creek, Mich., Jan. 27, 1882, Mary E., infant daughter of James and Anna Chase, aged six months and eleven days. About four weeks ago Bro. and Sr. Chase had their attention called to present truth, and after considerable Bible study, commenced to keep the commandment of God. Their babe is now sweetly sleeping, awaiting the coming of Jesus. Words of comfort by Bro. W. A. Ladd, from 1 Cor. 13:1-9.

B. O. MONTGOMERY.

LEWIS.—Died Jan. 26, 1882, at Cedar Lake, Mich., from injuries received by the explosion of a boiler, Walter T. Watkins, aged fifty-two years, four months, and twelve days. Bro. L. was once a member of the Congregational Church, but for many years had been a wanderer from the fold. Before the death of his wife, he denied of his no under conviction, and never returned to his old life. Although enduring the loss of a limb, he held a fair position for two years, and had a good life spent in the service of his Master. When a band of brethren who were about to have a season of worship with him asked what press he desired to read, he replied by quoting Ps. 42:5, "Why art thou cast down, O my soul? and why art thou despondent in me? Hope thou in God; for I shall yet praise him for the help of his countenance." And from this text the writer addressed

a weeping audience on the occasion of the funeral. Bro. L. loved to talk of the beauty there is in the character of Christ, and compare his gospel with that of Mohammed. The latter he designated a gospel of blood and compulsion, while the former was a gospel of love; then with a look of calm peace he would say, "Oh, the blessed Christ!"
ORLANDO SOWLE.

DUNCAN.—Died of diphtheria, in the town of Liberty, Jackson county, Mich., Dec. 26, 1881, Bradley Duncan, son of William H. and Martha C. Duncan, aged three years and eleven months. Funeral discourse by the writer, at the Baptist church, from Matt. 5:8.

DAY GOSKIN.

DEMOS.—Died in Liberty, Montgomery county, Kan., Jan. 25, 1882, my beloved wife, aged sixty-five years and five months. She united with the Methodist Episcopal Church about thirty-eight years ago; on removing to Wisconsin, she united with the C. B. Church, and remained in its connection until she saw the third angel's message. She has since lived up to the light received. I am awaiting the blessed hope of meeting her in the first resurrection.
THOMAS DEMOS.

BUNKER.—Died in Springfield, Mo., Jan. 24, 1882, Mrs. Correlia Bunker, in the fifty-second year of her age. She leaves a husband and son, who a few weeks ago went with her to Missouri, and who, in a land of strangers, deeply feel the loss they have sustained. She leaves friends in Vermont and children in Maryland who regret that she is buried two thousand miles away. She kept the commandments of God and the faith of Jesus.
I. S. BUNKER.

ROBINSON.—Died at the residence of her father, in Fairmount, Tenn., Feb. 9, 1882, Sarah Ann Robinson, in her fortieth year. For two years she has been a firm believer in present truth. She learned the doctrine from the *Signs and Wonders*. She endured much opposition, but said she only believed what the Bible taught, and could not go back to her old creeds, for there was so much in them of man's devising. Her end was peace. A joyous hope of having part in the first resurrection was hers.
HELEN M. SOWLE.

KIRBY.—Died in Hatley, P. Q., Feb. 1, 1882, of congestion of the lungs, Nancy Kirby, in the eighty-seventh year of her age. Sister Kirby had enjoyed good health nearly all her days, was naturally pleasant and hopeful, and seemed to have the full use of her mental faculties to the very closing moment of her life. During her last sickness of only three days, she expressed gratitude to God that she had lived to a good old age, said she felt willing to die, and gave good evidence of her acceptance with God. Funeral services, and interment, at North Sutton, on Sunday, Feb. 5, by the writer.
A. C. BORDENAV.

RUSSELL.—Died of typhoid-malarial fever, in Milton, Or., Nov. 25, 1881, A. J. Russell, aged twenty-one years, five months, and nineteen days. Our departed brother had been afflicted with bone-erysipelas in his left limb since the age of nine years, and this finally resulted in blood-poisoning. At the Walla Walla camp-meeting, in 1879, he made a profession of religion, and was baptized. He never caused trouble in the church, but, we fondly trust, ripened for the harvest. His last sufferings were great. A wife and child, parents, brother, sisters, and friends sustain this loss. The funeral assemblage was large. The discourse was based on Num. 23:10.
G. W. COLSON.

CHAPMAN.—Died at my home in Fairmount, Tenn., Jan. 6, 1882, J. M. Chapman, of Dayton, Ohio, in the twenty-sixth year of his age. He came South last June for his health, and derived so much benefit from the pure mountain air and Chalybeate water that he returned to his home. But he took another cold, and finding that his health was again failing, he came back; but consumption was settled too firmly for help. He failed to find the restoration to health which he sought, but he found Jesus, the Restorer of his soul. Learning confidently on him the sweetly fell asleep, to awake in that morning when he cometh to make up his jewels.
HELEN M. SOWLE.

EDMONS.—Died at East Palermo, Oswego county, N. Y., Jan. 8, 1882, Bro. Hiram Edmon, aged seventy-five years and nine days. Bro. Edmon was a native of Jefferson county, N. Y. He was early connected with the Adventist body, having a rich experience in connection with the movement of 1843-4. After the passing of the time, he was among the first to receive the third angel's message and identify himself with the work, giving largely of noble time and means for its advancement. His devotion to the cause, which was dearer to him than life, in its early infancy, when his friends were few, fully entitled him to a place among its pioneers. His name is mentioned in the seventh seal of Bro. and Sr. White in connection with their earlier labors.

For six months before his death he was confined to his bed, almost entirely helpless, and his suffering was at times beyond endurance. He bore them all with Christian patience and fortitude, though earnestly praying that he might sleep in Jesus. He leaves a wife and four married daughters to mourn their loss. Funeral discourse by the writer from words chosen by our brother before his death, Rev. 14:13.
B. L. WHITNEY.

APPENDIX L

The Advent Review Extra

This appendix contains a photo copy of The Advent Review Extra. Edson wrote the copy for this 16 page extra, and apparently bore the expense of having it printed. Sufficient information has been given about in in the body of the paper that I won't add more details here. Though it has been briefly summarized in Chapter X, I thought it would be helpful to include the entire extra here.

I have also included the page of errata that appeared in the September, 1850, issue of The Advent Review.

THE ADVENT REVIEW.

EXTRA.

AN APPEAL TO THE LAODICEAN CHURCH.

That there is to be a call to the Laodicean Church, and that the time for that call to be made is at hand, is evident. But who constitute the Laodicean Church? An array of argument on this point seems unnecessary. All Advent believers know perfectly well that the Philadelphia Church, the Church of Brotherly Love, was made up of those who came out of the Sardis, or nominal Church in 1844, under the cry "Babylon is fallen, is fallen." They know, also, that the Laodicean Church is the next in order, and is the seventh and last stage of the Church, as brought to view in Rev. chapters ii, and iii. This church is made up of such as have become "lukewarm," and have left the Philadelphia Church, of brotherly love, and are saying "I am rich and increased in goods, and have need of nothing;" and know not that they are "wretched and miserable, and poor and blind, and naked."

Oh! that you but knew and felt this to be your true condition, and had an "ear to hear what the Spirit saith unto the churches." Then could I hope that you would set about buying "gold tried in the fire, (present truth) that you might be rich, and white raiment, (righteousness of saints,) that you might be clothed, and that the shame of your nakedness may not appear, and anoint your eyes with eye-salve, that you may see." The "Amen, the faithful and true Witness," is now saying to you—"As many as I love, I rebuke and chasten: BE ZEALOUS THEREFORE AND REPENT." Oh! that you but knew the things that now "belong unto your peace," in this time of your visitation. But unless you speedily awake to this subject, and buy gold, white raiment and eye-salve, it will be eternally too late, and it will be said of you, "but now they are hid from thine eyes."

Your saying "I am rich and increased in goods, and have need of nothing," does not at all refer to worldly riches or goods. This is clear from the context, viz: "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich," &c. God counsels no one to buy of him worldly riches; but your riches and increase of goods, referred to in the text, has direct reference to your boasted increase in the knowledge of the truth of the bible. Having learned so much bible truth in your Advent experience, and being so far in advance of the nominal churches of the present day, you have become exalted, and your soul has become "lifted up," and "is not upright in" you. If you were not destitute of this tried gold, white raiment and eye-salve, the "true Witness" would not counsel you to buy it of him. Let me repeat His testimony again—"thou art wretched, and miserable, and poor, and blind, and naked," and "knowest" it "not."—Awful delusion!—Your poverty, nakedness and blindness consists in your being destitute of the present saving truth.—

Here I will give extracts from an article written by JOSEPH MARSH, VOICE OF TRUTH, for August 13, 1845:

"LAODICEAN CHURCH.

"To what period of the church does John's letter to the Laodicean church apply? Evidently to the last. This appears clear from the address in v. 14. 'Saith the Amen.'"

V. 15: "I know thy works, that thou art neither cold nor hot."—Like the Israelites in the days of Elijah, (1st Kings xviii; 21.)—"Haling between two opinions;" undecided whether to serve God or Baal, so the Laodiceans are neither cold nor hot in their work. The two cases are similar; timidity, doubt, lack of faith, confidence and decision, characterize both. Well, what body of professed Christians, in our day, answers this character? Not the nominal church or churches, for they are grounded and settled in their faith, cannot be moved from their position, and acknowledge themselves "dead twice dead." This surely, is far from being neither cold nor hot. No body of religionists answer this description as well as many of the believers in the second coming of Christ. And since the "tenth day," but few, if any of this faith, but that have at times, in a greater or a less degree, borne this character. Certainly many do now. They are wavering on the great question of the immediate coming of the Lord. They have their fears that they are wrong; but the evidences of the near coming of the Lord are so overwhelming, that they dare not abandon the cause altogether. Thus they stand, between hope and fear, doubting and believing, undecided, halting between two opinions, or do not hold fast the profession of their faith without wavering; and their works, of course, correspond with their faith; they are neither cold nor hot, or their engagedness is lost.

"I would that thou wert cold or hot." Decided on a question of this magnitude. The evidences by which you may decide are abundant, clear and weighty. What more could reasonably have been done to convince an understanding mind that it is the true faith which you have professed, than what has already been done? You are without excuse for your doubts, fears and unbelief; God has been lavish in giving the most overwhelming evidences to ground and settle you in this faith, but still you distrust him, slacken your labors in his cause, and turn back, at times, in your heart, to a fallen church, or a perishing world. Many have already turned back, and we fear to their everlasting ruin.

God is long suffering towards his erring children, but still, he will not forever bear with their unbelief, back-slidings and lukewarmness; heaven and earth shall pass away, yet his word will never fail. And you who are neither cold nor hot, hear his warning to you; and when you hear, tremble before him, at your certain doom, unless you speedily repent of your lukewarmness. "I will spue thee out of my mouth." Is his unchangeable decree? Reject and cast you off forever. The Lord now knocks at your door—O, hear his voice and live, v. 20.

V. 17: "Because thou sayest, I am rich, and increased in goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and poor and blind, and naked." Here are other striking traits of the Laodicean church presented. The goods which they supposed they possess, and made them rich, must be the same that are mentioned in the next verse, which the Lord counsels them to buy of him, that they may be rich, which, evidently, is the durable riches of his word; or which his word imparts to all who believe and obey it. He counsels no one to become rich only in faith, knowledge, grace, and every good work. The Laodiceans thought they were rich in these things, but were not.

Humiliating and painful as it is to say it, we believe we as a people, are the subjects of this prophecy. If we are not, most certainly we bear the description which the pen of inspiration has here given. There may, as in the other churches, be some few exceptions, but they are few. Look at which of the different divisions among us you please, and you find each talking, and some boasting of their spiritual riches, but when weighed in the scale of truth and righteousness they are found greatly wanting. We desire to deal plainly with ourselves and with others; the case demands it; and the word of the Lord requires it at our hand.

"Let no one murmur at the chastenings of the Lord: they are designed for our good;" for whom the Lord loveth he chasteneth. Great have been our chastisements for a few months past—and we have been worthy—for as a people, we have departed from the faith, confidence, hope, zeal and lovely spirit of that gospel in which we at first stood.—Our Lord knew we would do it, and made provision for our backslidings in his instructions to the Laodicean church. Read his counsel in verse 18, and I hear what he says in verse 19. "As many as I love." Blessed be his name, he loves his honest yet deceived and erring children still.

"I rebuke and chasten." He has done it, and is doing it, as we all well know; for which we should love him more fervently, and for

which, as he commands us we should "be zealous, therefore, and repent." "Zealous" yes, burning hot in repenting of all our backslidings—there is no time to lose. The last offer of mercy are now tendered to you—you are the last church in the seven, and doubtless you are the last that will ever exist before the coming of the Lord. He stands at the door and will soon come, and if not ready to meet him you will be lost. But if you are zealous in repenting—obey his counsel—buy of him gold, that you may be rich—white raiment, that you may be clothed—and eye-salve, that you may see, and overcome; then you may claim with confidence and joyful hope the following, exceeding great and precious promise: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." v. 21.

Mr. Marsh, in giving the language of one portion of Advent believers, says—

"We are satisfied with our position; and as a general thing we have the truth—are much better off than the surrounding churches which have rejected the doctrine of the coming of Christ and his kingdom. In short, they suppose they are 'increased in goods, and have need of nothing.' And what renders their case alarming in the extreme, is, they cannot be made to see and feel their poverty. Or as the Word says, 'knowest not that thou art wretched and miserable,' as every one must be who wavers, or does not hold fast the profession of their faith; 'and poor,' not rich in faith, 'and blind.' * * * Much of the past has become darkness to them! 'And naked,' faith, an important part of their armor, is lost, or is merely nominal. They are not at one in the faith, giving glory to God. That this is the condition of not a few among us cannot be denied."

Do you inquire "what is the present truth—the gold tried in the fire, the eye-salve," &c.? I answer, "the commandments of God, and the testimony of Jesus Christ." Said John, "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. xii, 17.

"Bind up the testimony, seal the law (the ten commandments) among my disciples." Isa. viii; 16. A part of the third angel's message is—"Here is the patience of the saints, here are they that keep the commandments of God and the faith of Jesus." The commandments here referred to, are those which were engraven in two tables of stone, "written with the finger of God." Nine of them are universally admitted to be binding on mankind. But the fourth, the Holy Sabbath commandment, is trodden under foot and must be restored, and this breach be made up before the third angel finishes his message and before it can be truly said, "here are they that keep the commandments of God." It is highly necessary that we also "remember," and confess "all the way" the Lord our God has led us in our Advent experience, which brings us to the keeping of his commandments under the voice of the third angel.

He has humbled us to prove us, to know what was in our heart, whether we would keep his commandments or no. And he has humbled us, that he might make us know that man doth not live by bread only, but by EVERY WORD that proceedeth out of the mouth of the Lord, doth man live. Therefore thou shalt keep the commandments of the Lord thy God, to walk in his ways and to fear him. See Deut. viii. 2-6. But perhaps you are ready to say that this all belonged to the Jews and has nothing to do with us. We will look at this point directly, and try to show you your mistake; and that your position is without foundation in the word of God.

Then I repeat it, let us "remember ALL the way the Lord our God 'led' us, through the proclamation of the hour (or time) of his judgment, the fall of Babylon, and the midnight cry. These messages brought us to the shut door, and an open door, which brought the commandments of God to our view.

"And the temple of God [the most holy place within

the second vail] was opened in heaven, and there was seen in his temple the ark of his testament." or ten commandments.

But you say "do not believe the door is shut, for I believe there has been true conversions since 1844; we are now in the gleanings time after the great harvest has been reaped." To this I answer, after the harvest is reaped, then there must be a time for the threshing, and then the fanning, and the gathering the wheat into the garner. See Isa. xxi, 10; Matt. iii, 12.

But I, with you, want all the standing heads of WHEAT gleaned out of the field, and let them be threshed and winnowed and the wheat be gathered into the garner but remember that when the wheat and the tares were ripe, and the harvest reaped, it was then too late to convert ripe tares into wheat.

We may glean all the standing heads of wheat, and believe in the shut door too; but let us take good care that we leave the tares in the field, for they are of no value to us.

It is not my design here to enter into the proof of the shut door, but barely state what door is shut, and what door is opened.

The Lord told Moses to make him a Sanctuary, and to make all things according to the pattern showed to him in the Mount. And we learn from Paul that these were patterns of things in the heavens; the figures of the true, into which Christ has entered, and is a minister of the Sanctuary, and of the true Tabernacle, which the Lord pitched, and not man.

In the typical Sanctuary were two apartments; the holy and the most holy places separated by the second vail. The first vail was the door of the tabernacle of the congregation, and the second vail was the door into the most holy place. When this second door was opened; the first thing that was seen was the ARK, which stood right at the entrance of the door; and in that ark were the two tables of stone, tables of the covenant, the ten commandments. And upon the ark was the mercy-seat, shadowed by the cherubims of glory. "Now when these things were thus ordained, the priests went always [daily] into the first tabernacle, accomplishing the service of God: But into the second went the high priest alone once every year, [on the tenth of the seventh month,] not without blood," &c. Again Paul says, these priests "served unto the example and shadow of heavenly things." Now let us follow the example and shadow a little farther.—The high priest on the tenth day of the seventh month was arrayed in the holy linen garments, the mitre and the holy crown upon his head, the onyx stones upon his shoulders; on them were graven the names of the children of Israel, and the breast plate of judgment, in which was the Urim and Thummim, and twelve precious stones in four rows, in which was graven the names of the children of Israel. See Ex. xxviii.

Thus all Israel that were within the reach of salvation were embraced in the twelve tribes, and were borne by the high priest into the most holy place, on the breast plate of judgment, when he went in to make atonement for the blotting out of their sins. See Heb. xii, 24; Acts iii, 19, and cleansing the Sanctuary from the sins of Israel, and removing them from it, putting them upon the head of the scape-goat. See Lev. xvi. They were to afflict their souls in the day of atonement, and "whatsoever soul it be that shall not be af-

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flicted in that same day, he shall be cut off from among his people." See Lev. xxiii, 27-32. There was to be "no man in the tabernacle of the congregation," when the high priest entered the most holy place. See Lev. xvi, 17. The DOOR of the tabernacle of the congregation was shut on that day, and the DOOR into the most holy place WAS OPENED.

Now let us hear what Jesus, our high priest says to the Philadelphia Church. "And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that OPENETH and NO MAN SHUTTETH; and SHUTTETH, and NO MAN OPENETH: I know thy works: behold, I have set before thee an OPEN DOOR, and NO MAN CAN SHUT it." See Rev. iii, 7-13. Here we have a shut door and an open door to the Philadelphia Church. The shut door is the door of the tabernacle of the congregation, and no man can open it, or find admittance in through that door. The open door is the door into the most holy place, within the second vail, called in Rev. xi, 19, "the temple of God; and there was seen in his temple the ARK of his TESTAMENT," the ten commandments.

Let it be remembered that in the pattern, the most holy place within the second vail, was the only place where the ark of the ten commandments was kept, and could not be opened or entered only on the tenth day of the seventh month, on pain of death. So also, on the tenth day of the seventh month, 1844, at the termination of the 2,300 days, the time appointed to cleanse the Sanctuary, the most holy place of the Sanctuary, or true Temple in Heaven, was opened under the sounding of the seventh angel, and there was seen (by faith, by the little flock,) the ark of His testament," the ten commandments. See Rev. xi, 19. At that time we came to the "blood of sprinkling that speaketh better things than that of Abel." See Heb. xii, 24, and to the blotting out of the sins of the whole house of Israel. See Acts iii, 19-21.

Christ has not entered the holiest of all, of the heavenly Sanctuary, yearly, since the ascension, to blot out sins, and cleanse the Sanctuary, "for then must he often have suffered since the foundation of the world." "But now ONCE in the end of the world," [at the end of the 2,300 days,] hath he appeared [in the holiest of all] to PUT AWAY sin, by virtue of the sacrifice of himself, [on Calvary.] See Heb. ix, 22-28.—Jesus, our High Priest, PUTS "AWAY SIN" by blotting it out and removing it from the Sanctuary, to the land of separation on the scape-goat. At the end of the 2,300 days, our high priest bore into the most holy, on the breast plate of judgment, all who were within the reach of salvation.

And among those that were borne in, I believe, were some that had not had the light on the second advent doctrine, and had not rejected it, but were living according to the best light they had. And I believe also, that there were others who had a sacred reverence for God and his word, and had his fear before their eyes, yet they made no profession of religion, or of conversion, but in the sight of God who sees not as man sees, they were much nearer a state of justification before God, than very many who made a great profession of religion. Again, children who had not arrived to years of accountability were borne in on the breast plate of judgment. These three classes

are the standing heads of wheat to be gleaned, and gathered in from the field. The Lord will see that the present truth is given to all these, and if they receive and obey the truth their sins will be blotted out and "put away." But if they reject the present truth, their names will be blotted out, and they will be cut off from the house of Israel forever. Many of the above named will be raised up to take the garments and the crowns of those who have backslidden and become luke-warm. Said Jesus, to the Philadelphia Church, "Behold I come quickly: hold that fast which thou hast, that no man take thy crown." Again, "Behold I come as a thief; blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame."

Oh that you would be entreated to buy gold tried in the fire, and white raiment that the shame of your nakedness do not appear, and anoint your eyes with eye salve, that you may see; and be rebuked and chastened, and be zealous and repent, lest you be spued out of his mouth, and be disinherited, as those were who rebelled in the wilderness of Paran. Those were examples of the Laodicean Church. But Caleb and Joshua, who wholly followed the Lord, were the example of the Philadelphia Church, which follow the Lamb whithersoever he goeth. Read with care Num. xiv; 11, 12, 22-24, 37, 38.

God's purpose was to take them, at once, into the promised land, but for their rebellion they had to learn and know his breach of promise, (margin, altering of his purpose.) by being disinherited. So also now those who have not kept their garments, but lost them, and some one else has taken their crowns, instead of their sins being blotted out, their names will be blotted out of the book of life, and they will be cut off from the house of Israel forever. We are in the "wilderness of the people," see Eze. xx, 35-38, where all the rebels will be purged out.

Some suppose that if the door is shut, there can be no more repentance unto life, or forgiveness of sins.—This is certainly a mistake. All who were borne in on the breast plate of judgment, and have not sinned wilfully, may repent and find forgiveness. Jesus says to the Laodiceans, "as many as I love I rebuke and chasten, be zealous, therefore, and repent." Again, in the type, on the tenth day of the seventh month, the daily, the morning and evening sacrifice, and other offerings for the forgiveness of sins were kept up. See Num. xxix, 7-11.

But we will come again to the Sabbath truth; and we hope that you will lay aside all prejudice, and lose sight of the humble writer, and not reject the truth of God on account of the unworthiness of the feeble instrument, through which it may be brought before your mind. And oh, may the Lord guide us into his truth, that we may see it in all its clearness and simplicity.

But, as I said before, when we urge the claims of the Sabbath, you are ready to give all that is written in the bible on this subject to the Jews; and say it was given to them as a peculiar people, under peculiar circumstances, and that the Sabbath was binding upon them; but not on us Gentiles. You call it the Jewish Sabbath, or Sabbath of the Jews. But the seventh day Sabbath is no where in the bible called the Jewish Sabbath. It is called the Sabbath of the Lord thy God. He calls it "MY HOLY DAY." Jesus says,

"The Sabbath was made for MAN." We are men; then it was made for us.

But the principle which leads you to take the position that those scriptures relating to the Sabbath, have nothing to do with us, or are not binding upon us, if carried out, would aim a deadly blow at the foundation, and unsettle and evade the force of all truth. In the days of the first advent, the scribes and pharisees could say, if we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets; but Jesus told them that they filled up the measure of their fathers, and that all the righteous blood shed upon the earth from the blood of righteous Abel, unto the blood of Zacharias, whom ye slew between the porch and the altar. Verily I say unto you, all these things shall come upon this generation. This was fulfilled in the destruction of Jerusalem, A. D. 70. This was but a figure or an example of what will befall the professed church of these last days, called "Babylon." "And in her was found the blood of prophets and of saints and of all that were slain upon the earth." Again said Jesus, "Suppose ye that those Galileans were sinners above all the Galileans, because they suffered such things," &c? "or those eighteen upon whom the tower in Siloam fell, and slew them," &c. "I tell you nay, but except ye repent, ye shall all likewise perish." The principle by which you reject the Sabbath, contradicts the testimony of the prophets and of Jesus Christ, and his apostles.

Said the Son of God, "Think not that I am come to subvert the law, or the prophets; I am not come to subvert, but to ratify. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever, therefore, shall break one of these least commandments, and shall teach men so, shall be in no esteem in the reign of heaven." (See Campbell's translation. James says, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. So speak ye, and so do, as they that shall be judged by the law of liberty." Said Paul—"As many as have sinned in the law, shall be judged by the law. For not the hearers of the law are just before God, but the doers of the law shall be justified." Again, "Whosoever [that is, ALL that] was written afore time, was written for our learning; that we, through patience, and comfort of the scriptures might have hope." Once more, "ALL scripture is given by inspiration of God, and is profitable," &c.

How can these testimonies be true, on the principle by which you reject the Sabbath truth?

FORMER THINGS OF OLD, DECLARING THE END.

"The thing that hath been, it is that which shall be; and that which is done, is that which shall be done; and there is no new thing under the sun. Is there any thing whereof it may be said: See, this is new? it hath been already of old time which was before us." Eccl. i, 9-10.

"That which hath been is now, and that which is to be hath already been, and God requirereth that which is past." Chap. iii, 16.

"Remember the former things of old, for I am God, and there is none else: I am God, and there is none like me: Declaring the end from the beginning, and from ancient times the things that are not yet true." Isa. xlii, 9, 10. See Deut. xxxii, 7, 8.

"Now all these things happened unto them for examples; (margin says) as they are written for OUR admonition, upon whom the ends of the world are come." Cor. x, 11.

Let us now examine some of the former things of ancient time, which declare the end, and compare them with the things now being done. While Israel was in Egyptian bondage, they were not permitted to keep the Holy Sabbath; but God set his hand to deliver them, and with a high hand, and an outstretched arm, brought he them out of it, and led them by a pillar of cloud by day, and by a pillar of fire by night. And when they had reached the wilderness by the Red Sea, which was before them, and the Egyptians behind them, the pillar of fire which was before them, and had led them on, removed from before them and went behind them, and shut down between them and the Egyptians. It was light to Israel, but dark to the Egyptians, so that they came not near each other all that night.

The above is an example of God's setting his hand again the second time to recover the remnant of his people, and by the proclamation of the hour of his judgment, the fall of Babylon and the midnight cry, he brought them out of spiritual Egypt, into the wilderness of the people, and when we passed the midnight cry, our pillar of light was behind us. It is indeed dark to our enemies, so that they come not near us; but it is light to us, while we remember all the way the Lord our God has led us. The proclamation of '43, the fall of Babylon, and the midnight cry, are sure way marks, and are our pillar of fire behind us, which sheds a brilliant light upon our pathway.—When Israel had crossed the Red Sea, and were free from Egyptian bondage, the Lord reminded them of his Holy Sabbath, and said, "How long refuse ye to keep my commandments, and my laws, for see that the Lord hath given you the Sabbath." So also now the first important truth brought to our minds after we came into the wilderness of the people, this side of '44, was the Sabbath truth. It has been ringing in our ears, "How long refuse ye to keep my commandments, and my laws." Israel coming to Mount Sinai, was an example of our coming to Mount Zion, the city of the living God. See Heb. xii, 18-22. And God speaking the ten commandments [which were the strength and glory of Israel, as they passed over Jordan, and had power over the nations of Canaan] from Sinai, whose voice then shook the earth, is a lively example of His roaring out of Zion, and uttering his voice from Jerusalem. Then he will "shake not the earth only, but also heaven," verse 26. At this time God's covenant keeping people, the remnant, have "power over the nations."

And while Moses was in the holy mount with God, receiving the ten commandments, engraven on the tables of stone by his finger, [an example of their afterwards being written in the hearts of God's people, by the Holy Spirit; see ii Cor. iii, 3; Heb. viii, 9, 10.] the people became impatient, by the delay of Moses, and said to Aaron, "Up, make us gods which shall go before us: for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him." Ex. xxxii, 1. They made a golden calf, an image to a beast, and offered sacrifice to it.

This is a vivid example of the disappointment, and the impatience of advent believers after the midnight cry was given. They expected that Jesus, [the anti-typical Moses] would then descend from heaven, but being disappointed, and impatient, many of them organized at the Albany conference, in 1845, and made

to themselves leaders to go before them. Thus doing, they have turned round, and are trying to build up what they once tore down, in exposing the corruptions of the churches, and church organization, during the cry, —Babylon is fallen.

Read the history of Israel, and the virtue of the ten commandments in the ark, in passing over Jordan, which signifies judgment. Let it be remembered, they came up out of Jordan on the tenth day of the first month, and the captain of the Lord's host appeared with a drawn sword in his hand. And the Lord said unto Joshua, "This day have I rolled away the reproach of Egypt from off you." With the ark of the ten commandments, they compassed the walls of Jerico seven days and seven times on the seventh day. Then there was a mighty shout, and the walls of Jerico fell down flat and they took the city. They went on taking city after city, and driving out the nations; but they could do nothing without the ark of God. Thus they took the typical land of Canaan.

All this was typical of the saints finally taking the kingdom under the whole heaven. This is among the former things of old, to be remembered as declaring the end from ancient times, the things that are not yet done. And as ancient Israel could have no power over the nations of typical Canaan without the ten commandments, so none but those who keep the commandments of God, and the faith of Jesus, will receive power over the nations, when the saints take the kingdom.

Again, the unbelief of the Jews in rejecting the first Advent, and the consequent judgments, in the destruction of their city and temple, shadow forth the unbelief of the professed church in rejecting the second Advent, and the consequent seven last plagues to be poured on Babylon.

Now we may understand the application of our Saviour's words, in answer to the question, "When shall these things be, and what shall be the sign of thy coming, and of the end of the world?" We see clearly that one is a figure or example of the other. And although it was necessary for the Christians at the destruction of Jerusalem, to pray that their flight might not be in the winter, or on the Sabbath day, yet it is among the things of which it is said—"That which hath been, is that which shall be." We see that the instructions of our Saviour in answer to the above question, applies with much greater force to the "day when the Son of Man is revealed," and to the "time of trouble, such as never was," than to the destruction of Jerusalem. "As it was in the days of Noah, so shall it be also in the days of the Son of Man." "Likewise also as it was in the days of Lot." See Luke xvii, 20-37. These were also examples of the end of the world. "Even thus shall it be in the day when the Son of man is revealed."

"In that day, [Campbell renders it "on that day,"] let not him who shall be on the house-top, having his furniture in the house, come down to take it away. Let not him who shall be in the field, return home.—Remember Lot's wife. Whoever shall seek to save his life shall lose it, and whosoever shall throw it away shall preserve it. I tell you there will be two men in one bed; one will be seized, and the other will escape. Two women will be grinding together; one will be seized, and the other will escape. Two men will be in the field; one will be seized, and the other will

escape." Compare with this Eze. vii, 16. This will be the time of Jacob's trouble. "Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble, but he shall be saved out of it." See Jer. xxx, 6, 7. This will be when the image of the beast shall both speak, and cause that as many as will not "worship the image" shall be "killed." This will be "the hour of temptation which shall come upon all the world, to try them that dwell upon the face of the earth." Then we shall need to "pray that our flight be not in the winter, neither on the Sabbath day."

Perhaps some may be disposed to confine this to the days of Papal persecution, because Matthew says, "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place," &c. And again, because he says, "Immediately after the tribulation of those days," &c. And Mark says, "In those days after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall," &c. As the sun and moon were darkened in 1780, and the stars fell in 1833, the tribulation, which was just before these signs was the Papal persecutions. Very well, Jesus then recognized the perpetuity, and obligation of the Holy Sabbath, down the stream of time as late as the days of the Papal tribulation. And surely Jesus could not have taught his disciples to pray that their flight be not on the Sabbath day, on account of the Jews preventing them from fleeing on the Sabbath day, as some say, in the days of Papal tribulation. The Jews were previously scattered among all nations, and were at that time slaves and bondmen. The perpetuity and obligation of the Sabbath is, by our Saviour, recognized clear down to the end of the world, even in the time of Jacob's trouble.

The signs in the sun, moon and stars are to be rejected over, in the time of Jacob's troubles, in the great day of the Lord. Joel clearly teaches the darkening of the sun, moon and stars yet in the future. See Joel ii, 10, 11; iii, 15, 16; Isa. xlii, 9, 10; Eze. xxxii, 7, 8. So we see that, "that which hath been is that which shall be, even down to the latest period in the end of the world."

I have not space to take up all the objections to the Sabbath, such as Col. ii, 14-17; ii Cor. iii, 7-15; and Rom. xiv. For an answer to these and other pretended objections I must refer you to Bro. James White's pamphlet, "Present Truth, No. 1," or his reply to Joseph Marsh's article—seventh day Sabbath abolished. He has clearly and satisfactorily answered these objections, to every candid person who is earnestly seeking after the truth.

ELIJAH THE PROPHET.

"Behold I send you Elijah the prophet before the coming of the great and dreadful day of the Lord."—Mal. iv, 5. Said Jesus, 'Elias truly shall first come and restore all things.' The work of Elijah, in the last days, is to restore, to 'raise up the foundations of many generations,' repair the breach in the law of God, and to restore the true worship of the true God. Those who are engaged in this restoration, are the Elijah that was to immediately precede the second advent, the same as was John the Baptist, who went before Jesus, in the spirit and power of Elijah, at the first advent.

Let me here call your attention to some of the most important points in the very interesting history of Elijah, in the days of Ahab, and his wife Jezebel. This history is one of the most important things of old to be remembered as declaring, from ancient times, the things that are now being done. Please read the entire history in I Kings, xvi, 29, to Chap. xxii; II Kings i and ii Chap's; also Chap's ix and x. Compare I Kings xvi, 31-34, with Deut. vii, 3, 4; Jos. vi, 26.

Ahab did evil above all that were before him. This is an example of the wickedness in the end of the world, which is above all that has ever been before it. Jezebel, the wife of Ahab, is a figure or example of the Catholic Church, see Rev. ii, 20. Jezebel was finally thrown down from an upper loft, and trodden under-foot of horses, so that nothing but the skull and feet and palms of her hands were to be found, and her blood was upon the wall, and upon the horses, and her carcass was dung upon the face of the field.

This is a striking figure of Mystery Babylon, the Jezebel of these last days about to be thrown down, and trodden in the wine-press of the wrath of God.—Jezebel slew all the prophets of the Lord except Elijah. So Jezebel, the Catholic Church, has slain her millions of Christians.

Balaam was a magician, and used enchantments, and was sought unto by kings, to bless them, and to curse their enemies. See Num. xxii, 6, 7. He seems to be a figure, or example of the pope, who has acted the part of Balaam in blessing and cursing. He has professed to be God's vicar on earth. For proof that Balaam is an example of the pope, read Rev. ii, 14.—Holding the 'DOCTRINE OF BALAAM,' in this text, has reference to the doctrine of the Catholic Church.

Jannes and Jambres, according to Jasher, were the two sons of Balaam. He was present when they withstood Moses. They exercised the same power of enchantment that their father, Balaam, had exercised. They deceived Pharaoh and the Egyptians, by means of those miracles which they had power to do.—'That which hath been is that which shall be.' This is an example of the two-horned beasts [Rev. xiii, 11-18] which 'exerciseth all the power of the first beast before him, and he doeth great wonders, so that he maketh fire come down on the earth in the sight of men, and deceiveth them that dwell on the earth, by the means of those miracles which he had power to do in the sight of the beast.' 'As Jannes and Jambres withstood Moses, so do these RESIST THE TRUTH, men of corrupt minds, reprobate concerning the faith: But they shall proceed no farther, for their folly shall be made manifest, as theirs also was.' ii Tim. iii, 1-9.

The worshippers of Balaam made an image to supply the place of Balaam. So also the two-horned beast will cause them that dwell on the earth, to make an image to the first beast before him. And those who worship the beast and his image, may properly be called Balaam's worshippers, and the worshippers of Baal.

Elijah prophesied before Ahab, that there should be neither dew nor rain these years, but according to my word. Then the Lord said to Elijah 'Get thee hence and hide thyself by the brook Cherith, that is before Jordan.' There was a sore famine in Samaria. This was an example of the proclamation of the advent, up to 1844. From that time to 1848, three-and-a-half

years, God's true people were hid and trodden under foot; buried under the rubbish, and spurious coin, dust and shavings, as Br. Miller saw in his dream. And there was a sore famine in the land. 'Not a famine of bread, nor a thirst for water, but of hearing the words of the Lord,' Amos viii, 11. There was neither dew nor rain of the Spirit. The religious periodicals teemed with articles headed 'FAMINE OF THE SPIRIT,' and 'GREAT SPIRITUAL DEARTH,' &c.

While Elijah was hid by Jordan, the people supposed he was dead. So also after '44, the funeral sermon of Millerism was preached, and many supposed, that Millerism was dead.

But the Lord said to Elijah, 'go shew thyself unto Ahab.' So at the end of three and a half years, Elijah went to shew himself unto Ahab. So also, the word of the Lord contained in the sealing message of the third angel came to the true people of God, more clearly in 1848, after they had been hid in the wilderness of the people three and a half years. The angel began to ascend from the east, having the seal of the living God, even from the way that Elijah went to hide himself before Jordan. Yes, in 1848, the light of God's last sealing truth began to dawn upon the scattered church. And she began to look forth from the wilderness, as the morning, then fair as the moon, next clear as the sun. And is destined to 'receive power over the nations,' and be 'terrible as an army with banners.' See Sol. Songs iii, 6; viii, 5; vi, 10.

But when Elijah went to show himself unto Ahab: Ahab said unto Elijah, 'Art thou he that TROUBLETH ISRAEL?' So also it is now, when we urge the keeping of all of the commandments of God, we are charged with troubling Israel, and sowing discord, and of causing divisions, &c.

Some notices of this character have appeared in the 'Advent Herald,' and the 'Advent Harbinger.'

The most prominent Advent preacher in Canada West, said to Br. Holt when we were there, 'I wish you would not present this subject here, (referring to the Sabbath question,) for it will make me so much more LABOR and TROUBLE.'

But we will answer them in the language of Elijah to Ahab. We 'have not troubled Israel: but thou and thy father's house, in that ye have FORSAKEN THE COMMANDMENTS OF THE LORD, AND THOU HAST FOLLOWED BALAAM,' (the Pope.) The commandments of God, then was the message of Elijah when he came out of the wilderness. His work was to restore the keeping of the commandments of the Lord, which constituted the true worship of the true God.

By remembering these former things of old, declaring the end from ancient times, the things now being done, we learn our present position, present duty, and the work before us.

In contemplating this subject, I am led to exclaim, 'O the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out.'

But when Elijah had called the people together he said unto them, 'HOW LONG HALT YE BETWEEN TWO OPINIONS.' If the Lord be God, follow him. [keep his commandments] but if Baal, then follow him.

Now go with me back of 1844, before the Sabbath question came up among us. Most if not all of you then regarded Sunday as holy, sanctified time, and looked with religious horror on those who violated it. And

why did you regard it as holy time? I answer, because the fourth commandment in the decalogue, required you to remember the Sabbath day to keep it holy. But when the Sabbath question came up, your leaders, instead of stepping into the gap, to help make up the breach, for the house of Israel to stand in the battle in the day of the Lord, went about to try to prove that Jesus Christ and his apostles kept the first day of the week as *holy time*, instead of the Sabbath of the bible.

But being driven from this false refuge, their next resort was to take shelter under the *no Sabbath* wall, which they themselves have built, daubing it with untempered mortar; and they have made many 'to hope that they would confirm the word.' [No Sabbath position.]

But unless you speedily make your escape from this false refuge, the storm of Jehoyah's burning wrath will very soon overtake you, which will not only destroy the wall, but those who have built it, and daubed it with untempered mortar. See Eze. xiii.

The two opinions, between which you are halting, are God's Holy Sabbath, and the Pope's Sunday—you are neither one thing nor the other—you neither follow God, in keeping his Sabbath, nor Balaam, by regarding the Pope's Sunday as holy time. You are neither cold nor hot, but lukewarm, thinking that you are rich, and increased in goods, and have need of nothing, and know not that you are poor, and miserable, and blind, and naked. As the Lord liveth, and as thy soul liveth, there is no safety or salvation where you are. If you remain where you are, according to the testimony of the faithful and true Witness, He will spue you out of his mouth. O! will you, having come thus far, stop short of the kingdom? Break away from the enchanted ground. With feeling hearts we say to you in the language of Moses, 'Come thou with us and we will do thee good, for the Lord hath spoken good concerning Israel.'

But we can take no middle ground with you. God has forbidden it. See Jer. xv. 19-21. Elijah wished to bring the truth of his mission to a test, and requested them to bring two bullocks and they would prepare the sacrifice and put the wood and sacrifice in order, but put no fire under, and they might call on Baal. And he would call on the name of the Lord, and the God that answered by fire, let him be God. So they made ready the sacrifice, and the prophets of Baal called on Baal from morning till noon. Then Elijah mocked them, and said 'cry aloud, he is a God, either he is talking, or pursuing, or in a journey, or peradventure he sleepeth and must be awaked. So they cried aloud, and cut themselves saying 'O Baal, hear us.' But no answer came.

And at the time of the evening sacrifice, Elijah called the people unto him, and he repaired the altar of the Lord that was broken down, and dug a trench about the altar, and put on the wood and the sacrifice. And he told them to fill four barrels of water, and pour it on the burnt sacrifice, and on the wood. They did it the second time, and the third time. In all, twelve barrels full, and the water ran round about the altar, and filled the trench also with water.

Then Elijah prayed, saying 'Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that

thou art the Lord God, and that thou hast turned their heart back again.'

'Then the fire of the Lord fell and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces, and they said the Lord, he is the God! the Lord, he is the God.'

Here Elijah finished his message, and work of restoring the commandments of God, and turning back the hearts of a remnant, to follow God in keeping his commandments: And proved his message and work to be of God, by fire; which was an example of every minister's work, being tried by fire in the end of the world.

As Paul teaches us, 'every man's [minister's] work, shall be manifest, for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's [minister's] work, of what sort it is.'

And then Elijah prayed seven times for the Lord to send rain. First, there was a cloud like a man's hand, and the heavens became black with clouds, and there was a great rain. And Ahab rode and went to JEZREEL, 'And the hand of the Lord was on Elijah; and he girded up his loins, and ran before Ahab, to the entrance of Jezreel.'

This was a figure of entering the great day of the Lord. 'For great shall be the day of Jezreel.' Hosea i, 11. The rain that was sent in answer to the prayer of Elijah, was a figure or example of the latter rain, the time of refreshing from the presence of the Lord, which will come upon the remnant, just at their entering the great day of the Lord, to prepare them to endure the time of trouble.

After entering Jezreel, (a figure of entering the great day of the Lord,) Ahab told Jezebel all that Elijah had done, that he had turned the hearts of the people from following Balaam, to follow the Lord in keeping his commandment; and had cut off the prophets of Baal. Then Jezebel sent a messenger unto Elijah, saying, 'So let the gods do to me, and more also, if I make not thy life as the life of one of them by to-morrow about this time.' Here then is a decree of Jezebel, that Elijah should be killed. Then Elijah 'arose, and went for his life,' and fled into the wilderness, and so escaped the hand of Jezebel.

This is an example of the decree of Jezebel, the image of the beast, that will both speak, and cause that as many as will not worship the image should be killed. This will be in the great day of JEZREEL, or day of the Lord. As Elijah had to flee for his life, so also, all that will not worship the image, will have to flee for their lives. This is the time Jesus refers to when he says, 'But pray ye that your flight be not in the winter, neither on the Sabbath day.' 'In that day (when the Son of man is revealed) he which is on the house-top and his stuff in the house, let him not come down to take it away; and he that is in the field, let him likewise not return back. REMEMBER LOT'S WIFE. Whosoever shall seek to save his life, [by submitting to worship the image,] shall lose it [in drinking the wine of God's wrath in the seven last plagues,] and whosoever shall lose his life, [as Daniel and the three Hebrews did,] shall preserve it, [as their lives were preserved.]

Some tell us that we must be subject to the powers that be. This we mean to do.

The decree of Darius was that all men should cease

praying for thirty days, to any God or king but Darius, or be cast into the den of lions. Daniel submitted to the latter. The decree of Nebuchadnezzar was that all should worship the image which he had set up, or be cast into the burning fiery furnace. The three Hebrews submitted to the latter. Thus they were subject to the powers that were. This image and decree was but an example of the image of the beast, and the decree, that as many as will not worship the image of the beast, shall be killed. 'That which hath been, is that which shall be done.'

But Jesus said 'I tell you in that night there shall be two in one bed; one will be seized and the other will escape.' And two at the mill; and two in the field; one will be seized and the other will ESCAPE. This will be the time of Jacob's trouble; as it was with Elijah when he escaped the hand of Jezebel, and fled into the wilderness, and came and sat down under a juniper tree, and wished for himself that he might die. And as he slept, the angel touched him, saying, 'arise and eat,' and he arose and eat, and went in the strength of that meat forty days and forty nights, unto Horeb, the Mount of God. Here Elijah saw the mountains rent, and the rocks broken to pieces, and a mighty earthquake, &c. This is an example of our coming, not to Horeb, that might be touched, and that burned with blackness and darkness, &c., but as Paul says, ye are come unto Mount Zion, and unto the city of the living God, the Heavenly Jerusalem, &c., where we shall hear the voice of God, when he shall 'roar out of Zion and utter his voice from Jerusalem,' and shake the heavens and the earth.

Then the Lord said to Elijah, go and anoint Hazael, Jehu and Elisha. The object of this anointing was that they should slay all the house of Ahab and Jezebel, and all the prophets and worshippers of Baal, and break down the image and house of Baal, and destroy Baal out of Israel. This was accomplished in Jezreel. See II Kings ix, 6-10, 30-37; x, 1-38. This was a striking example of the anointing of the saints. [Isa. x, 26, 27] and their receiving power over the nations. 'And he that overcometh and keepeth my works unto the end, to him will I give power over the nations; And he shall rule them with a rod of iron; as the vessels of a potter, shall they be broken to shivers; even as I received of my father.' Rev. ii, 26, 27.

The fury of Jehu, is but an example of the fury which will be manifested in the great day of the Lord's wrath. The Lord also told Elijah that he had reserved him 'all the knees which had not bowed unto Baal.' These were an example of those who will not now worship the beast nor his image. 'That which hath been is that which shall be.'

THE THIRD ANGEL'S MESSAGE.

In the fourteenth chapter of Revelations, we have a series of angels, five in number, whose work carry us down to the treading of the wine press of the wrath of God.

The first angel was a message of warning and mercy to the world, and nominal church. The rejection of this message, by the churches proved their FALL. This prepared the way for the second angel to follow, saying, 'Babylon is fallen, is fallen, that great city,' &c. This brought God's people out of Babylon,

and made them a free people, and prepared them to receive and obey the third angel's message, which they could not have obeyed while in Babylon no more than Israel could have kept the Holy Sabbath, while they were bondmen and slaves in Egypt.

"And the third angel FOLLOWED THEM saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, &c."

From the solemn declaration of the third angel, we see that it is of the utmost importance that we understand clearly what the beast is, and what his image is, and what is his mark, and what constitutes his worship, in order that we may avoid their worship, and their mark, and escape drinking the wine of the wrath of God.

Would God put forth such a solemn declaration, attaching such a great penalty to be inflicted on all who do not avoid the mark and worship of the beast and his image, and then leave us in the dark to guess what these things mean?

Will any man say that we do not and can not understand, from the bible, what constitutes the mark, and the worship of the beast and his image? Such a position would charge God with folly, and the height of injustice!

The clear truth, most certainly, exists on this point, and it is not only the privilege, but the duty of all of God's dear children to search and ascertain the clear truth on this point.

O, may God Almighty help us to learn and know this truth, and escape the storm of his indignant wrath, that is about to burst, with all the fury of a sin avenging God, upon the heads of all who have the mark of the beast, and his image.

From the manner in which the third angel introduces the subject of the beast and his image, it is manifest that they had been previously brought to view.—Just before introducing the prophetic advent history of Chap. xiv, we have in Chap. xiii a description of the beast and his image, and their mark and worship, referred to by the third angel.

The beast then, whose mark and worship we are to avoid, is the one with seven heads and ten horns, of Chap. xiii, which made war with the saints, and overcame them; and had power given him to continue forty and two months, 1260 years; at the end of which he received a deadly wound by a sword, and was led into captivity. This was somewhere between 1798 and 1809, when a quarrel of no short standing, between Bonaparte and the Pope, reached its crisis.—The following is from Lockhart's Napoleon, vol. 2, pages 89, 90, 91:—

"General Mollis took military possession of Rome in Feb., 1809." "On the 17th of May, Napoleon issued his final decree from Vienna, declaring the temporal sovereignty of the Pope to be wholly at an end; incorporating Rome with the French Empire, declaring it to be his second city, settling a pension on the holy father, in his spiritual capacity, and appointing a committee of administration of the civil government of Rome. The Pope was arrested and dispatched, under a strong escort, to Savona and from thence conveyed across the Alps to Grenoble, and from thence he was removed to Fontainebleau, where he continued a prisoner during more than three years, until, in the general darkening of his own fortune, the imperial jailer was compelled to adopt another line of conduct."

The above history shows clearly that a deadly wound

by a sword (military power) was inflicted upon the Papal head, and that he went into captivity. At this point, John saw another beast coming up—not yet up, but coming up—having two horns like a lamb, and he spake as a dragon. Now it is certain that this two horned beast does not apply to the reign of Bonaparte, for this good reason—that Bonaparte was then already in the height of his power. Neither did he ever exercise ALL the power of the Papal beast, or do the miracles to be accomplished by the two horned beast.

In this chapter John sees the first beast wounded as it were to death, and go into captivity. Then he sees the two horned beast coming up, which causes them that dwell on the earth to worship the first beast, whose deadly wound was healed, and which causes an image to be made to the first beast, and gives "life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed."

In Chap. xvii, John is carried away in the Spirit into the wilderness, and here he sees a woman seated on a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns. This is the image of the first beast.

The angel, after giving John this view of the image, then steps back with him to the point where the first beast received his deadly wound and went into captivity, and where John saw the two horned beast COMING UP. At this point the angel talks with John, and gives him an explanation of the seven heads and the ten horns. He says, the seven heads are seven mountains, on which the woman sitteth. Some would tell us that these seven mountains are the seven literal hills of earth on which the city of Rome is built.—But how could one of those literal hills of earth be wounded to death by a sword, and then be healed again? This cannot be the correct view.

When the stone smites the metallic image upon his feet, THEN "the iron, the clay, the brass, the silver and the gold" will be "broken to pieces TOGETHER." "And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion." Rev. xiii, 2.

These texts seem to authorize us to go back to the head of gold or lion, Babylon, to count the seven heads:—Babylon, one; Medo-Persia, two; Grecia, three; Rome Imperial, four; Rome Kingly, five; Rome Papal, six; and Rome Protestant, or two-horned beast, seven. Said the angel to John, "there are seven kings, five ARE FALLEN," in the past, "one is" present, (the sixth,) "and the other, (the seventh,) is not yet come," but is COMING UP. (Two horned beast.)

Mark this—John in vision, is standing at the end of the 1260 years of Papal rule, when he sees the two horned beast COMING UP.

"The beast that thou sawest, WAS and IS NOT, [because he is wounded as it were to death, and gone into captivity,] and shall ascend [future] out of the bottomless pit, and go into perdition." Chap. xvii, 8. Again, "And the beast that was, and is not, even he is the EIGHTH, and is of the SEVEN, and goeth into perdition." Verso 11. This is the image; it is the son of perdition.

The two-horned beast is Protestant Rome, and is the seventh head. The two horns are civil and ecclesiastical power. The great and grand principle on which the Protestant churches have reared themselves was the right of liberty of conscience, and free toleration. This was, indeed, lamb-like. The civil power became deeply imbued with the same spirit. It protected, sustained, and upheld the churches in this principle. This was also lamb-like in the civil power. These are the "two horns like a lamb;" but he is to speak "as a dragon." "And he exerciseth all the power of the first beast before him." Here again we learn the great truth, "that which hath been is that which shall be done." So that by learning the history of the first beast, we may know what to expect from the latter, which "exerciseth ALL the power of the first beast before him," although he continues but a short space. He "causeth the earth and them that dwell therein to worship the first beast, whose deadly wound was healed."

It is said of the first beast, that he made war with the saints. Daniel gives the same testimony, and says he shall "have indignation against the HOLY COVENANT," and shall have intelligence with them that FORSAKE the holy covenant." "And such as do wickedly against the COVENANT shall be corrupt by flatteries; but the people that do know their God by flatteries; but the people that do know their God shall be strong and do exploits;" "yet they shall fall by the sword and by flame, by captivity and by spoil many days." Once more, "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to CHANGE TIMES AND LAWS."

This text has no reference to human times and laws, but to God's times and laws—laws of the HOLY COVENANT, of which God has said, "My covenant will I not break nor ALTER the thing that is gone out of my lips." But this beast speaks great words against the Most High, and thinks to change the very laws of which He has declared that He will NEVER BREAK NOR ALTER.

I will here give a few short extracts of history from Sabbath tract No. 4, published by the New York Sabbath Tract Society:

"Early in the seventh century, in the time of Pope Gregory I, the subject of the Sabbath attracted considerable attention. Baronius, in his Councils, says, 'this year (603) at Rome St. Gregory, the Pope, corrected that error, which some preached by Jewish superstition, or the Grecian custom that it was a duty to worship on the Sabbath as likewise upon the dominical days; and he calls such preachers the preachers of Antichrist.'"

"The observance of the first day was not so early in England and in Scotland as in most other parts of the Roman Empire. According to *Hebryn*, there were Christian societies established in Scotland as early as A. D. 435; and it is supposed that the gospel was preached in England in the first century by St. Paul. For many ages after Christianity was received in these kingdoms, they paid no respect to the first day. *Binius*, a Catholic writer, in the second volume of his works, gives some account of the bringing into use the Dominical day (Sunday) in Scotland, as late as A. D. 1133. 'This year,' he says, 'a council was held in Scotland concerning the introduction of the Lord's day, which council was held in 1133 in the time of Pope Innocent III.' and quotes as his authority *Roger Hoveden*, *Matth. Paris*, and *Lucius Eccl. Hist.* He says 'By this council it was enacted that it should be holy time from the twelfth hour on Saturday noon until Monday.'"

Mr. Hampfield says, "The king and princes of England, in 1203, would not agree to change the Sabbath and keep the first day, by this authority."

[A letter which Eustachius Abbott, of Flay, said came down from heaven, which threatened the people

with dreadful judgments, if they did not keep the first day of the week. Read it in Sabbath Tract No. 4, or Bro. White's pamphlet—Present Truth, No. 1.]

"This was in the time of King John, against whom the popish clergy had a great pique for not honoring their prelacy and the monks, by one of whom he was finally poisoned.
 "The parliament of England met on Sundays until the time of Richard II, who adjourned it from that to the following day.
 "In 1301, 'A council was held in Scotland to inaugurate the king, and [concerning] the feast of the Sabbath.
 "The Magdeburgenses say, this Council was about the observation of the Dominical day newly brought in, and that they ordained that it should be holy from the twelfth hour of Saturday even till Monday.
 "The first law of England made for the keeping of Sunday, was in the time of Edward VI about 1470. 'Parliament then passed an act, by which Sunday and many holy days, the feasts of all Saints, of holy Innocents, were established as festivals by law."

From the above texts of scripture, and quotations from history, there is not a clearer revealed truth in all God's Holy Word, than that the first beast of Rev. xiii, did have indignation against the holy covenant, and did cast down the truth to the ground, by changing the keeping of holy time from the seventh, to the first day of the week, thinking thereby to CHANGE TIMES and LAWS.

Catholics themselves do not deny that their church did institute Sunday keeping instead of the observance of the seventh day, and they are proud of the honor of so doing. The pope, professing to be God's vicar on earth, claiming infallibility, claims the right to change the times and laws of God. For say they, the keys of the kingdom were delivered unto Peter, and have been held in our church by succession.

CUTTING REPROOF.

PAPISTS.—In a book called An Antidote, or Treatise of Thirty Controversies, intended as a reply to the writings of Dr. Faulk, Dr. Whitaker, Dr. Field, and others, the author speaks thus: "The Word of God commandeth the seventh day to be the Sabbath of our Lord, and to be kept holy; you [Protestants,] without any precept of scripture, change it to the first day of the week, only authorized by our traditions. Divers English Puritans oppose against this point, that the observation of the first day is proved out of Scripture, where it is said the first day of the week Acts xx. 7; 1 Cor. xvi. 2; Rev. i. 10. Have they not spun a fair thread, in quoting these places? If we should produce no better for purgatory and prayers for the dead, invocation of the saints, and the like, they might have good cause indeed to laugh us to scorn; for where is it written that these were Sabbath days in which those meetings were kept? Or where is it ordained they should be always observed? Or, which is the sum of all, where is it decreed that the observation of the first day should abrogate or abolish the sanctifying of the seventh day which God commanded everlastingly to be kept holy? Not one of those is expressed in the written word of God."

In this extract the Papists justly charge the Protestants of changing the keeping of the seventh day, to the first day of the week, without any precept of scripture, "ONLY AUTHORIZED by their traditions." So says the first beast. In this, the two horned beast, Protestant Rome, has done just what was predicted that he would do, viz: "And he exerciseth all the power of the first beast before him, and causeth the earth, and them which dwell therein to worship the first beast, whose deadly wound was healed."

Sunday keeping is an institution of the first beast, and all who submit to obey this institution emphatically worship the first beast, and receive his MARK, "THE MARK of the beast." This is the very identical thing, wherein the two horned beast has caused the earth and them that dwell therein to worship the first beast, and to receive his mark. The truth of God

declares it and history shows its fulfilment. And I pity the man who disregards it. For "if ANY MAN worship the beast or his image, or receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation," &c. A few short months from this, and the warning notes of the sealing angel will die away, and God will set his broad seal upon this truth, by pouring out the vials of his wrath, upon those who have the mark of the beast, and upon them which worship his image. Then they will be compelled to confess this truth which they now spurn and trample under foot, viz: that Sunday keeping is the mark and worship of the beast, and that the Holy Sabbath truth is the sign, seal or mark of the living God. The message of the third angel is the last to the little flock, to prepare them for the time of trouble. When this message is finished, the four winds will be loosed. This angel is the same as the one in Chap. vii, "having the seal (or mark, as it is called in Eze. ix, 4—6,) of the living God." His work is to seal (or mark) the servants of God in their foreheads. Seal, mark and forehead are figurative language in these texts. See Chap. xvii, 5; Eze. iii, 8, 9. All must see that forehead in these texts refers to a prominent development of character, and that the mark in the forehead means the most prominent characteristic mark in the lives, profession, or conduct of those referred to.

And all must admit that there is no point of religious faith, so prominent in the Roman world, as that of Sunday keeping, and that there is no other principle in their religious character, upon which such unity of faith exists as upon Sunday keeping. In this the great majority of the Roman world are agreed. This is their most prominent characteristic MARK, and it is "of the beast."

The third angel is raising his loud and warning voice against worshipping the beast, or receiving his mark, and has he no mark to administer? Yes, he has the seal [or mark] of the living God. What is it? Keeping "the commandments of God, and the faith of Jesus." Why is it said HERE are they that keep the commandments of God? Evidently because one of them had been cast down to the ground, and trodden under foot for more than 1200 years. And although the other nine had been kept, yet it could not be said that they were keeping THE COMMANDMENTS, because it is written, "For whosoever shall keep the whole law, but shall fail with respect to ONE PRECEPT, hath become guilty of all." [Campbell.]

Therefore the trodden down commandment must be restored and kept, before it can be said, "HERE are they that keep the COMMANDMENTS OF GOD." Nine of them are universally admitted to be in full force, and binding upon mankind. And there is no particular cross, or test of faith in admitting or confessing them. The veriest worldling will do this.

But the cross and test is, in confessing and obeying the trodden down Holy Sabbath commandment. God has always had a present test truth for his church to believe, which was the sealing, saving truth of the time then present. In the days of the apostles, it was the present sealing truth to believe that Jesus Christ had come in the flesh, and had suffered and had risen

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Then come down to the proclamation of 1843, the hour of God's judgment, the fall of Babylon and the Midnight cry. These were the *then* PRESENT saving truths, and the world by rejecting them sealed their own damnation.

And think you that the third angel has no testing, sealing truth? strange indeed if he has not. What then, could be the object of his message? Some tell us that they have no objection to our believing, and obeying the Sabbath commandment, if we will not make it a test of salvation. I ask what would be the object of teaching this truth, if there was no salvation in it?—It is the last testing sealing truth that will ever be offered to mortals, and all who reject it will speedily drink the wine of God Almighty's wrath.

So far as the third angel's message has been proclaimed, it is known that the burden of the message has been to restore the down trodden Sabbath commandment. This is the most prominent characteristic mark of those who are proclaiming the present truth. It is the seal or mark of the living God. But some require a thus saith the Lord, that the Sabbath is the seal. They might with equal propriety require the same of every sealing truth that has ever been proclaimed to man. But thank heaven, we have got a thus saith the Lord for the Sabbath seal. He has said by his prophet, Isa. viii, 16, speaking of the present crisis, "Bind up the testimony, SEAL [or ratify] THE LAW among my disciples." This could never be done while they were violating one precept of that law.

Again, when the children of Israel had left Egypt, the first commandment urged on them was the Sabbath of the Lord our God. So, also, it was with us, after we got out of Babylon into the wilderness of the people, this side of 1844. Then it began to ring in our ears, "How long refuse ye to keep my commandments and my laws, for see that the Lord hath given you the Sabbath."

It was the LAST important truth and commandment urged from Mount Sinai, when God "made an end of communing with Moses upon the Mount;" Read Ex. xxxi, 12-18. It was then and there urged and enjoined by the most powerful motives. It was enjoined as a holy sanctifying truth, and by keeping it they should know that the Lord their God did sanctify them. It was enjoined by the most heavy penalties that could be inflicted upon the one who dared to violate or defile it. By doing any work therein, "that soul should be cut off from among his people," and should surely be put to death.

Again, the greatest favor and blessing that could be bestowed upon mortal man, was held out as the most powerful motive, to the willing and obedient, viz: "a SIGN between me and you," "that ye may know that I am the Lord that doth sanctify you." Walker's definition of a sign is "a token, to MARK, to ratify by hand or to SEAL. So also, now the Sabbath is enjoined upon the little flock, as a MARK, a SEAL, and it is now enjoined and urged from the same powerful motives that it was then, viz: all who reject this truth after receiving the light upon it, and continue to defile the Holy Sabbath, by doing any work therein, are to be cut off from among his people, and purged out from among them as rebels, and are surely and

speedily to be put to death, by drinking the wine of God's wrath, in the seven last plagues.

But it is a sign, a seal, a mark to the willing and the obedient, that the Lord their God doth sanctify them. Paul says, "Now these things were our examples; [margin our figures.] Cor. x, 6. Once more, "Now ALL these things happened unto them for ensamples, [margin types.] and they are written for our admonition, upon whom the ends of the world are come.—Wherefore let him that thinketh he standeth, [while he is defiling the Holy Sabbath, by doing any work therein.] take heed lest he fall." Verses 11, 12.

God hath said, "Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." Said Jesus, "Elias truly shall first come, and RESTORE all things."

You have heard the voice of Elijah in the advent doctrine, which has been proclaimed in the spirit and power of Elijah, and will you now turn a deaf ear to his voice in the message of the third angel, crying in the wilderness of the people, "Prepare ye the way of the lord, make *strait* in the desert a high way for our God." Read Isa. lvii, 14; lxii, 10-12; xxxv, 8-10. The highway for the redeemed and ransomed of the Lord to walk in, and return and come to Zion, is so plain that the wayfaring man shall not err therein.

"Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, we will not walk therein. Also, I set watchmen over you, saying, Harken to the sound of the trumpet. But they said, We will not harken. Therefore hear, ye nations and know, O congregation, what is among them. Hear, O earth, Behold I will bring evil upon this people, even the fruit of their thoughts, BECAUSE they have not harkened unto my words, nor to my LAW, but REJECTED IT."

Those who will not walk in this clear and plain highway, evidently do not delight in the law of the Lord, as did David and Paul.

The beast and his image, his mark and worship, (Sunday keeping,) are clear. Also, it is clear the keeping the true Sabbath is the seal or mark of God. Those who worship the beast and his image, by observing the first day, are certainly idoliters, as were the worshippers of the golden calf in the wilderness. Compare Ex. xxxii, 1-10, with Cor. x, 7, 14. "Neither be ye idoliters, as were some of them." "Wherefore, my dearly beloved, flee from idolatry?"

Satan always gets his counterfeit mark just as near the true mark of God as he can. This he has done in bringing into use the first day for the Sabbath. One is the true worship of the true God, and is his SEAL or MARK, the other is the worship and mark or seal of the beast and his image.

God says, by his messenger—the third angel—"If any man worship the beast or his image, or receive his mark, &c., the same shall drink of the wine of the wrath of God." The opposite, has power to both speak and cause, that as many as will not worship the image of the beast, should be killed. This is what Daniel heard, when he said, "I beheld then, [just before the beast was slain at the close of time] because of the voice of the GREAT WORDS which the horn spake." This is opening his mouth in blasphemy against God. John said, "He spake as a dragon."

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. xii, 17.

God will have his followers united in his worship, and brought into the "unity of the faith," by keeping the Holy Sabbath; also, the second commandment, in refusing to worship the image of the beast, by not keeping Sunday.

The opposite will have his followers united, and in unity, in his image worship, by keeping Sunday. And he makes war with the remnant for keeping the opposite commandments, viz: the Holy Sabbath, and not worship an image, in keeping Sunday. This is the bone of contention. This is the foundation of the dragon's declaration of war with the remnant.

"The battle is coming between the two kingdoms,
The armies are gathering round;
The pure testimony and vile persecution
Will come to close battle ere long.
Then glad on your armor, ye saints of the Lord
And he will direct you by his living word;
The pure testimony will cut like a sword."

"Then Moses stood in the gate of the camp, and said, who is on the Lord's side? let him come unto me. And ALL the sons of Levi gathered themselves together unto him." The sons of Levi then separated themselves from the idolatry of image worship. So, also, under the loud voice of the third angel, it is to be declared, in the language of Moses, who is on the Lord's side, let them come unto us. And we know that all who are on the Lord's side, will manifest themselves to be the sons of Levi, by leaving the idolatry of Sunday keeping. Such are the sons of Levi, referred to in Mal. iii, 1-3. The dragon will make war with them for keeping the Holy Sabbath, and refusing to worship the beast or his image. This will bring Jacob's time of trouble—the fiery trial, which is to try them in this fiery furnace, and purge them as gold, &c. Well might Malachi, in view of all this, say: "Who may abide the day of his coming, and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap." "And he shall purify the sons of Levi, and purge them as gold, &c."

In the language of Elijah, we would say, "How long halt ye between two opinions? If the Lord be God, then follow him; [break away from your idolatry, and keep God's Holy Sabbath] but if Baal, then follow him," [keep his Sunday.] Do you answer, that you are not following Balaam, because you do not keep Sunday. This will avail you nothing. If you continue to defile the Sabbath, you will be cut off from among his people, and surely be put to death, by the seven last plagues.

O ye Laodiceans, to you is the word of this salvation sent. No longer halt between two opinions.—"The Lord he is the God, the Lord he is the God." "And that knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light." Rom. xiv, 12.

O, my beloved brethren, my soul goes out after you. I want to see you manifesting yourselves the sons of

Levi, by marching out from that company of idolaters, and coming over on the Lord's side.

O, may God help you to buckle on the whole armor of God "for an helmet," take "the hope of salvation," then "the sword of the Spirit, which is the word of God;" "But, ABOVE ALL, take the *Shield of Faith*, whereby ye may be able to quench all the fiery darts of the wicked." For "as the Lord liveth, and as thy soul liveth," there is but a step between us and the battle of the great day of God Almighty. And if you would not fall, but stand in that mighty contest, when the dragon shall make "war with the remnant," because they refuse the mark and worship of the beast, and keep God's Holy Sabbath, then step into this gap, and help repair and make up the breach in the law of God. Then you, with Israel, will "stand in the battle in the day of the Lord." Read Isa. cviii, 12-14; Eze. xiii, 4, 5; xxii, 30, 31; Isa. xxx, 1, 8, 9, 17, 18. See marginal reading of verse 8.

But I want to say a little more about the two-horned beast. It is said that "he doeth GREAT WONDERS, so that he maketh fire come down from heaven on the earth, in the sight of men, and he deceiveth them that dwell on the earth by the means of those miracles, [or wonders.] which he had power to do in the sight of the beast."

How common is the remark, that this is an age of wonders. The mind can scarce keep pace with the march of improvement. And when the truth of the second speedy coming of Messiah to raise the righteous dead and change the living saints, and usher in the glorious jubilee, the seventh thousand years reign with Christ, the true Bible millenium, was proclaimed the priesthood of Protestant Rome, opposed this glorious truth, and have taught "them that dwell on the earth" that there was to be a temporal millenium. And the road which they marked out as leading to it, was through the improvement of the arts and sciences, and that by this means the earth would be brought into a high state of cultivation—society would be improved—a congress of nations would be established to adjust and amicably settle all difficulties, and thus all war be avoided, and that all nations would "beat their swords into plough-shares, and their spears into spurning-hooks, and that nation should not lift up sword against nation, neither learn war any more; and that by means of improvement in navigation and the magnetic telegraph, the nations of the earth could communicate with each other as readily as though they lived in one common neighborhood. And thus they, like, "Jannes and Jambres," have withstood the truth, and "deceived them that dwell on the earth" with the fable of a temporal millenium, when in fact, the seven last plagues, and the battle of the great day of God Almighty, when the slain of the Lord will be many from one end of the earth to the other, is just ready to burst upon them in all its fury and vengeance.

The wonders and miracles performed by ancient magicians, especially those done by Jannes and Jambres, by which Pharaoh and the Egyptians were deceived, are among the former things of old to be remembered as declaring the END from ancient times, the things now being done. It was an example of the wonders and miracles which the two-horned beast was to perform, viz: "And he doeth great wonders, so

that he maketh fire come down from heaven on the earth, in the sight of men; and deceiveth them that dwell on the earth by the means of those miracles, which he had power to do in the sight of the beast." This prophecy is already in process of fulfillment by the wonderful discoveries by mesmerism, the Rochester knockings, &c. "As Jannes and Jambres withstood Moses," so will these "resist the truth." See ii Tim. iii. 1-9; i Tim. iv. 1. They profess to have found out the principle by which Christ and the Holy Apostles did miracles. Through these agencies Satan will work "with all power and signs, and lying wonders and with all deceivableness of unrighteousness in them that perish; BECAUSE they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." ii Thes. ii. 9-12. Instead of seeking unto the living God, those who reject the truth, will seek unto mesmerizers and unto familiar spirits, such as the Rochester knocking spirits. In this way they will fill up the cup of their iniquity, as did the Amorites, who dwelt in the land of Canaan, and were driven out for doing these things. See Deut. xviii. 9-14; Saml. xxviii. 7-9; Ex. xxii. 18; Lev. xix. 26, 30, 31; xx. 6, 27; ii Kings xvii. 16-18.

"And when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep, and that mutter; should not a people seek unto their God? for the living to the dead? To the law [of God, ten commandments] and to the testimony; [of Jesus Christ.] if they speak not according to this word, it is because there is no light in them." Isa. viii. 19, 20.

The Rochester knocking professes to be the spirits of the dead, conversing with the living who seek unto them. "Should not a people seek unto their God? for the living to the dead?" But instead of seeking unto the living God for instruction, those who are carried away with this delusion, seek unto the dead, of whom the scriptures testify as follows: "But the dead know not any thing." Here we see that Isa. viii. 19, is being fulfilled, just at this point of time, when the "law" of God is being sealed "among the disciples," [verse 16] under the third angel's message.

Once more, "Saying to them that dwell on the earth, that they should make an image to the beast which had the wound by a sword, and did live. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

When such a law as this last text describes is passed by the image beast, it will make void the law of free toleration, and the right of liberty of conscience. The passing of such a law would indeed seem to be exercising the power of the Papal beast, and would manifest it to be truly the image of the beast. This would bring Protestants and Catholics on to one common platform. It would be like Ahab, king of Israel, taking Jezebel to wife.

"The beast that thou sawest, was, and is not; and shall ascend out of the bottomless pit, and go into per-

dition. And they that dwell on the earth shall wonder," when they behold the beast that was [Papacy] and is not [civil power gone] and "yet is," [The image beast.]

The "image" is the "eighth," "and is of the seven, and goeth into perdition." It is "of the seven," because it is but an image of Papacy; which is one of the seven. It is to "go into perdition" therefore it is the son of perdition, to be destroyed by the "brightness of Christ's coming." See ii Thess. ii. 8.

Said the angel, "the ten horns which thou sawest are ten kings, which have received no kingdom as yet, but receive power as kings ONE HOUR WITH the beast. These have one mind, and shall give their power and strength unto the beast. There shall make war with the lamb," &c. ONE HOUR is allotted for the ten horns, and the beast to have power. This will be the hour of Babylon's judgment. See Chap. xviii. 10, 19. And when the image puts forth the decree that as many as will not worship the image shall be killed, then will be the "hour of temptation which shall come upon all the world to try them that dwell upon the earth." It will be the trial of the saints, mentioned in Dan. xii. 10. "Many shall be purified and made white and TRIED," and the time of Jacob's trouble when the saints will have to flee, without taking any thing out of their houses to carry with them; and those that are in the field are not even to return back to take up their garments, but REMEMBER LOT'S WIFE, and flee for their lives as did Elijah.— But does your heart sadden or fail you, on account of the roughness of the way? Read some of the precious promises that God has given for our special benefit, and comfort in this last mighty conflict with the powers of darkness. Isa. xciii. 1-7; civ. 6-17; cxv. 12, 13; Ps. xci. 2-12; cxxiv. and cii. Mark the heading of Ps. cii, and verses 16-20, and cxxix. 11; Luke xii. 32-36.

The way is narrowing up; "straight is the gate, and narrow is the way that leadeth unto life, and few there be that find it."

God has ever brought his people into a straight place before delivering them, that he might manifest his mighty power in their salvation, and get to himself honor and glory. And shall we murmur at the roughness of the way before us? Shall we, like Ephraim, being armed, turn back in the day of battle? God forbid. Let our motto and watchword be, ONWARD, ONWARD to victory; for victory will turn on Zion's side.

If you seek to save your life by worshipping the image, you will speedily lose it by drinking the wine of God's wrath. But if you will lose your life, as Daniel and the three Hebrews did, rather than commit idolatry, you will then preserve your life, as Daniel and the three Hebrews did. God has promised to deliver us out of this snare of the fowler; and that NO WEAPON formed against us, at this crisis, shall prosper. He has promised "When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon us." Said Jesus, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."

THE AGE TO COME.

We can have no faith in the new doctrine, now being taught, of probation in the age to come, after the second Advent. Before Christ comes in the clouds of heaven to raise the dead and change the living saints, the great plan and work of salvation by his blood, will be finished. Before our Great High Priest leaves the Sanctuary in heaven, the sins of all Israel will be blotted out, and put upon the head of the scape-goat, and by him borne into the land of separation, or forgetfulness.

Then 'He that is UNJUST, let him be UNJUST STILL; and he which is FILTHY, let him be FILTHY STILL; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.—And behold, I come quickly; and my reward is with me, to GIVE EVERY MAN according as his work shall be.' Rev. xxii, 11, 12.

When Jesus comes the second time, it is without sin [sin offering] unto salvation. He will then no longer be a sin offering, consequently, no more sinners can come to God through him, after he ceases to be a sin offering, which is before he comes in the clouds of heaven.

'Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.' Acts iv, 12.

This new doctrine of probation in the age to come, looks to me like a devise of the enemy, to draw the mind away from the present sealing truth of the third angel's message.

I will now present some further objections to the doctrine of probation in the age to come. The 'law of Moses was a shadow of good things to come.' And there can be no shadow without a body or substance which casts the shadow. Take one example, the Paschal lamb was slain on the fourteenth day of the first month at evening, (margin between the two evenings,) which is 3 o'clock P. M., or the ninth hour of the day. Jesus, the Lamb of God, was slain on the fourteenth day of the first month. The ninth hour of the day, he cried out 'It is finished.' And he arose the morrow after the Sabbath, in fulfill-

ment of the first fruits. Thus he 'died for our sins according to the scriptures;' and 'rose again the third day, according to the scriptures;' that is, according to the law of Moses. And will any other portion of the law of Moses fail of being fulfilled, or fail of reaching its body or substance? Certainly not.

The Jews were permitted, by the law of Moses, in the typical land of Canaan, to sow their fields, and plant their vineyards six years. 'But in the seventh year shall be a Sabbath of rest unto the LAND, a Sabbath for the Lord,' 'And thou shalt number seven Sabbath of years unto thee, seven times seven years; and the space of the seven Sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound, on the tenth day of the seventh month, IN the day of atonement, &c.' Read Lev. xxv. Now it is perfectly clear that the seventh year Sabbath, and the jubilee, shadow forth the great antitypical Jubilee, the one thousand years reign with Christ. And there must be 'a Sabbath of rest unto the LAND,' [the WHOLE EARTH,] through the antitypical Jubilee, the seventh thousand years. This conclusion is unavoidable. There is no body of the shadow without it.

And we have other examples of this fact. The history of ancient Babylon, its downfall, and that land lying desolate, and not dwelt in from generation to generation, are examples of the downfall, and destruction of Mystery Babylon the great, and of her land lying desolate, without inhabitant through the thousand years. The typical land of Canaan lying desolate, from generation to generation is another example; also Nineveh and Sodom and Gomorrah. All these are among the former things of old, which we are required to remember, as declaring the end from ancient times, the things that are not yet done. Now read the fate of Mystery Babylon the great, in the great day of the Lord, after which it is to be 'as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in, from generation to generation, &c.' See Isa. xiii. This should forever settle the question with every reasonable mind. See Chap. xxiv, 1, 3, 4; and Chap. xxxiv; Jer. iv, 23-29,

Esdras xiv, 21-32. But where will the saints reign with Christ through the one thousand years, if the earth lies desolate? We would here say that the doctrine, that the saints will dwell on the earth through the seventh thousand years, is without foundation in the word of God. It is true that the saints will finally inherit, and dwell on the earth, but not till after the seventh thousand years. Not till the new heaven and the new earth are created.

Jesus said, 'I go to prepare a place for you, and if I go and prepare a place for you, I will come again and RECEIVE YOU UNTO MYSELF'; 'THAT WHERE I AM, THERE YE MAY BE ALSO.' And in fulfillment of this promise, at the beginning of the seventh thousand years, Jesus, 'the Lord himself will descend from heaven,' and the saints will be 'caught up' to 'MEET the Lord in the AIR: and so shall we ever be with the Lord.' [Just as Jesus said,] 'That where I am THERE ye may be also.' They ascend up into heaven, as Enoch, Elijah and Jesus did, and enter in through the gates into the City, the place prepared for them, and that is their home through the thousand years. For 'the heavens must receive' Jesus until the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began.' Acts iii, 21. And certainly, the heavens and the earth will not be restored, or made new, until the end of the thousand years.

Then 'the rest of the dead,' (the wicked,) live again,' 'And his feet shall stand in that day, (at the end of the thousand years) upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east, and toward the west, and there shall be a very great valley.' This process prepares the location for the Holy City, which then descends and rests upon it. 'And the Lord my God shall come, and all the saints with thee.' This cannot be when the Lord comes in the clouds of heaven, at the commencement of the thousand years, for then he comes with angels, after the saints, to gather and to translate them. But it is at the close of the thousand years, when he returns with ALL his

saints who have 'lived and reigned with Christ a thousand years,' then the wicked who live again come up on breadth of the earth, and compass the camp of the saints about, &c., and fire come down from heaven and devours them. Then will come the 'restitution of all things.' 'He that sat upon the throne' 'will make all things new.'

Now see Zech. xiv, 6-9, read margin of verse 6. 'It shall not be clear in some places, and dark in other places of the world.' 'But it shall be ONE day,' margin, 'the day shall be ONE,' 'which shall be known to the Lord, not day nor night: but it shall come to pass at evening time it shall be light.' Or as John saw it, 'there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign,' how long? a thousand years? yea, "forever and ever." "And the Lord shall be king over all the earth. In that day shall there be one Lord, and his name one."

After the treading of the wine press of the wrath of God, in the battle of the great day, it is evident from many texts of scripture, that a small remnant will be left. They will doubtless be the special subjects of God's wrath, who will seek death in vain. Having rejected great light, they will be left to wander a few years in mournful solitude, and behold the desolations of the earth.

This is the class spoken of in Zech. xiv, 6-19. The new doctrine of probation in the age to come supposes that these will have a probation, and may secure salvation by going "up from year to year, to worship the King, the Lord of hosts, and to keep the feast of tabernacle," &c. Now that this idea is incorrect, is evident from the following scriptures: Rom. xiv, ii; Phil. ii, 9-11; Isa. xlv, 23; Ps. lxxxvi, 9; Rev. xv, 4. We see clearly from these texts that God will cause "all nations to COME and WORSHIP BEFORE" HIM. This is when his 'JUDGMENTS ARE MADE MANIFEST.'

But does their worship at this point secure the King's favor? Most certainly it does not. Well, then, will not the judgments of God be

MANIFEST to those who are left after the battle of the great day of God Almighty, after the cities of the nations are fallen, and the earth desolated and broken down? It is BECAUSE his judgments are made manifest, that they go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. And if they neglect or refuse to perform this worship, God will still manifest his judgment unto them and smite them with the plague, even the HEATHEN that come not up to keep the feast of tabernacles. But, I ask again, will this worship secure the King's favor, and bring salvation to these worshippers? Nay, verily, it will then be forever too late; the die will have been cast, and the solemn tidings will have gone forth, 'he that is filthy, let him be filthy still.' It will then be entirely too late for a great ransom to redeem any soul.

But this remnant, after wandering a few years in mournful solitude, beholding the desolation of the earth, will be slain, and the earth will be left desolate, without inhabitant, UTTERLY EMPTIED, and 'none shall pass through it forever and ever.' See Isa. xxiv, 1, 3, 6-8; xxxiv, 8-10; Jer. iv, 23-29; Esdras xvi, 23-32.

Well, say some, what do you think of the

LIFE AND DEATH QUESTION?

What do you think of the sleep of the saints, and the destruction of the wicked? Do you believe that doctrine? Yes; but I do not believe that our minds should be wholly occupied with that one question, at this all-important crisis.

Let me here quote Esdras ix, 11-13:— 'And they that have LOATHED MY LAW, while they had yet liberty, and, when as yet, place of repentance was open unto them, understood not, but despised it, the same must know it after death by pain. And therefore BE THOU NOT CURIOUS HOW THE UNGODLY SHALL BE PUNISHED, and when: but enquire HOW THE RIGHTEOUS SHALL BE SAVED.

This, to me, is of the most vital importance at this momentous time, to enquire how the righteous shall be saved; which is by 'keeping the commandments of God, and the faith of Jesus.' 'If thou wilt enter into life, keep the commandments.' Matt. xix, 17.

O, do not suffer your minds to be diverted from the present truth, by the enemy. On your speedy decision and action, with respect to the present truth, hangs your eternal destiny, for weal or woe. Oh! may God help you to make your calling and election sure, by securing the seal of the living God, before the last notes of the sealing angel shall die away, and the doleful echo come back, 'HE THAT IS FILTHY, LET HIM BE FILTHY STILL.'

HIRAM EDSON.

Port Gibson, N. Y. Sept. 1850.

Advent brethren, who wish the Extra

for distribution, will please address the subscriber, at Port Gibson, or Elias Goodwin, Oswego, N. Y., post paid. Terms, Gratis.

H. E.

THE SEVENTH MONTH MOVEMENT.

"The late movement in connection with the seventh month of the Jewish sacred year, was the most marked and striking event that has occurred in connection with the doctrine of the Second Advent, since the commencement of the present interest respecting it. It is well deserving a passing notice, and its history is interesting, not only as a memento of the past, but also as a landmark for the future.

'ITS FRUITS.—It produced everywhere the most deep searching of heart and humiliation of soul before the God of high heaven. It caused a weaning of affections from the things of this world—a healing of controversies and animosities—a confession of wrongs—a breaking down before God, and penitent, broken-hearted supplications to him for pardon and acceptance.' 'Advent Shield,' No. 2, pages 267, 271.

The present deplorable condition of the professed second Advent people, seems to call loudly for just such a work as was accomplished at the seventh month, 1844. But such a work they will never experience. There was to be but one going forth, one tarry, and one midnight cry; and they are all in the past, and those who have rejected the work of God, in their past experience may expect to grope their way in darkness, unless they repent zealously and return to the truth again. The present woeful state of many Adventists is certainly the reverse of that consecrated, holy, harmless, broken-hearted, and happy state of mind produced by the seventh month cry.

Look at the perfect war that has been going on between the two second advent papers—the 'Herald' and the 'Harbinger,'—then look at the biting and devouring of one another that is now going on among the Herald party, and then tell us if they do not need just such a work as the 'Advent Shield' says the seventh cry was. But, having pronounced that cry 'a mistake,' the result of 'mesmerism' and of 'the Devil,' and having chosen their own way, God has chosen their delusion for them. Dear Brethren, let them bite and devour one another, but God has something better for us. Let us 'hold fast' and show ourselves the members of the Philadelphia Church, the Church of Brotherly Love. Amen.

PUBLICATIONS.

"THE ADVENT REVIEW."—This is the title of a pamphlet of 48 pages, the size of the paper, containing the most important matter that has appeared in the four numbers of the Review. We have 2,000 copies, and they will be ready for distribution as fast as they are called for. We feel sure that we have done our duty in publishing this work, and now we depend on our brethren to distribute them. Let each brother and sister who can distribute them to profit, send in their orders as soon as possible. In our distributions we shall do well to remember the words of our Lord: 'Give not that which is holy unto dogs, neither cast ye your pearls before swine.'

We have also 600 copies of the four numbers of this paper on hand, which we hope will be called for soon. All orders and remittances for the pamphlet or papers should be directed to Elias Goodwin, Oswego, N. Y., (POST PAID.)

TERMS—gratis, except the friends wish to aid in publishing.

SABBATH PAMPHLETS.—The Present Truth, No. 1, and the Review of Joseph Marsh can be had by addressing Elias Goodwin, Oswego, N. Y., or Otis Nichols, Dorchester, Mass., (POST PAID.)

Also 'Bro. Miller's Dream,' 'Third Angel's Message,' and 'The Sanctuary 2,300 Days and Shut Door.'

Bro. Rhodes writes from Jackson, Ind., Sept 2:—

"I will here say that we had one of the best meetings with the Saints in Jackson, Mich. Five were baptized—three children—how one of their little faces did shine as it came up out of the water. Glory to God! for salvation that can be felt in the flesh. Bro. Bowles and myself left Jackson, Mich., last Monday. Stopped at Battle Creek, found one brother nearly lost in the darkness of the Laodiceans. We think there is strong hopes of his embracing the truth.

We next went to Climax Prairie; found a few poor souls drowning in the "age to come" doctrine—the return of the Jews—a sacrificial age, &c., &c. Some hopes of their coming into the present truth. We have held meetings here (Jackson) three days, and the Lord has blessed our testimony. Two have embraced the present truth, and I think more will come to the light. I shall start, "if the Lord will," for La Port to-morrow. I am stronger in the truth now, than I was when I left New York. O how clear it all looks to me. The Lord is giving me clearer light on his word every day. I feel now much as Elisha did when he said—"Yea, I know it, hold your peace."

Kingsbury Ind., Sept. 9, "I am satisfied that the Lord is about to work by the present truth, and he will send laborers into the vinyard. Some three or four confessed the truth yesterday, and others are deeply convicted. Bro. Joseph Cathin has come into the truth like a giant. He has been a leader here. I expect to start to-morrow for Wisconsin."

S. W. RHODES.

CONFERENCE.

There will be a General Conference of the Brethren, at the house of Bro. Harvey Childs, in Sutton, Vt., to commence Sept. 26, 9 o'clock A. M., and hold over the Sabbath. The scattered brethren and sisters are invited to attend the meeting. 'He that hath an ear to hear, let him come and hear.'

In behalf of the brethren, JAMES WHITE.

DEAR BRO. WHITE—The Extra is received, and I find quite a number of typographical errors. Please give the following errata in the "Review":

Page 1, col. 1, 2d line from bottom, read—very soon, after "will."
Page 1, col. 1, 9th line from bottom, read—in view of it, after "exalted."
Page 7, col. 2, top line, read—art for "are." 30th line from bottom, read commandments for "commandment."
Page 8, col. 1, 26th line from bottom, read 28 for "33."
Page 11, col. 2, 3d line from bottom, read Rom. xiii. 11, 12, for "xiv, 12."
Page 12, col. 2, 31st line from bottom, read Isa. lviii for "cviii."
Page 13, col. 2, 31st line from bottom read Isa. xliii, liv and lxx, 12, 13, for "xciii, civ and cxv."
Page 13, col. 2, 30th line from bottom, read lxxix for "cxxxix."
Page 15, col. 1, top line read ii Eadras xvi for "Eadras xiv." 2d col. 1st line from top read comes for "come." 2d col. 17th line from bottom, read 16-19 for 6-19.
Page 16, col. 1, 9th line from bottom read ii Eadras for "Eadras."—Top line read ii Eadras for "Eadras."
There are other errors, but they are of minor importance.

HIRAM EDSON.

Port Gibson, N. Y.

ERROR IN No. 3, PAGE 44.—The first four lines of the first column belong between the third and fourth lines from the bottom of the second column. W.

We now expect to leave for the Vermont conference the 17th.—My address until the first of October, will be Sutton, Vt. and during the month of October it will be Topsham, Maine.

JAMES WHITE.

Letters received since September 2:—Otis Nichols, P. M. Bates, E. L. H. Chamberlain, M. S. North, Geo. W. Holy Elias Goodwin, A. R. Morse, Stockbridge Howland, P. D. Lawrence, Eunice Harmon, Ezra Mayford, Joseph Bates, O. M. Hurlburt, O. Stevens, Leonard Hastings, Sylvania Childs, and S. T. Belden, S. W. Rhodes, Z. Hiram Edson, Melora Ashley.

APPENDIX M

Articles on the Speaking in Tongues Incident

This appendix has the two articles that appeared in the December, 1849, issue of The Present Truth about the speaking in tongues incident. It is from these two articles primarily that Elder Robinson obtained his information that I quoted from in Chapter VII of this paper. To my knowledge, this incident is not referred to elsewhere in any of our contemporary literature. For this reason I am including these two articles as an appendix at the end of my paper.

Verses 7-11 speak of the "ministration of death" and of "condemnation," which "was passing away," (Whiting's translation,) and the ministration of the Spirit which was a far more glorious dispensation than that of Moses, and which followed and "remaineth."

It was not the covenant "engraven in stones," neither the "glory" that was "abolished;" but it was the ministration of death, that is, the ministration of Moses, that was passing away.

The "vail," verses 13-16, is the ministration of Moses; for while the services of Moses were "read," and continued, "their minds were blinded," and they could not see, nor understand, nor believe that Jesus Christ was the end of all the typical services. But when they look at the blood of Jesus for the atonement—"the Lamb of God that taketh away sin," then faith is revealed by the Spirit and the "vail" is "taken away."

"Now the Lord is that Spirit; and where the Spirit of the Lord is, there is liberty." That is, if they have the Spirit of Christ dwelling in them, they are free from the yoke of bondage—Gal. v, 1, and they are free from the condemnation which they were under, while under the law of Moses; and while they are beholding the glory of the Lord, they are changed from glory to glory, by the Spirit of the Lord.

Thus the difference of the two ministrations. One is a "ministration of condemnation," and of "the letter," that is, of the hand-writing of Moses; the other is a ministration of LIFE, or JUSTIFICATION by the Spirit of Christ.

OTIS NICHOLS.

Hiram Edson:

EGW

Beloved Brethren, scattered abroad—

God is reviving his people, and building up his cause in Western New-York.—During the scattering time we have passed through many heart-rending trials, while we have seen the precious flock scattered, torn and driven; but, thank God, the time has come for the flock to be gathered into the "unity of the faith." Divisions are being thoroughly healed, and strong union, and fervent Christian love increase among us. The "commandments of God, and the testimony of Jesus Christ" are to us the present truth—the meat in due season. The little flock here in this region are established on the Sabbath, and our past advent experience. Our number is constantly increasing. Honest souls are seeking for the truth, and are taking their stand

with us. The brethren have seen the importance of leaving their useless habits;—therefore they have put away snuff and tobacco, as useless, filthy and unclean. Our general meetings have been rising in interest and power for some time past; but very recently they have been exceedingly interesting and powerful.

Our general meeting, holden at the house of Bro. Harris, in Centreport, Nov. 17 and 18, was one of the best I ever attended.—Here we met some of our beloved brethren from the east—Brethren Ralph and Belden from Connecticut, and Brother and Sister White from Maine. They came to us "in the fulness of the blessing of the gospel of Christ," strong in the present truth. It was a melting, confessing, refreshing season.—The meeting was closed on first day, in the forenoon, and almost all the brethren left.

About ten days before the Centreport Conference, I was deeply impressed with a sense of duty to make one more effort to rescue our beloved Bro. Rhodes, whose case has laid with weight on my mind for some time past.

Impressed with the shortness of time, and the necessity of doing what we have to do quickly, I judged it duty to start at once. After I had journeyed fourteen miles, I could not feel free to go any further; for it seemed to me that the time had not come, I therefore returned home.

Here I would say for the information of the brethren abroad, that Bro. Rhodes was one of the most faithful, and self-sacrificing lecturers on the Second Advent, that ever labored in this region, and that most of those who now stand on present truth, received their first light on the advent through him. He spent a handsome property in the cause, in distributing publications, helping others out into the field to lecture, and in bearing his own expenses from place to place, to sound the advent message, until his means were entirely exhausted. The passing of the time, the scattering of the flock, and the cool treatment which he received from some who professed to be looking for the Lord, was too much for him to endure, and he sunk down in discouragement, and sadness of heart. At this time he keenly felt the force of the words of the prophet—

"Oh! that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!

"Oh! that I had in the wilderness a lodging-place of way-faring men, that I

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might leave my people and go from them." —Jer. ix, 1, 2.

With tenderest feelings for the torn flock, he left them, and retired to the wilderness; for he feared that some of them might lean on him, and be lost. Most of the time for three years he has been in the wilderness, about thirty miles from any settlement. He has sustained himself principally by fishing and hunting.

Bro. Rhodes has ever lived in the hearts of the remnant in this region; but for the past year there has been an increasing interest in his behalf. We have often felt drawn out in prayer to God that he would bring him out of the wilderness; and twice within the past year, in company with other brethren, I have been about 180 miles to see him, and we have tried to persuade him to come among the brethren; but without success.

At the close of the Centreport Conference, I introduced Bro. Rhodes' case to Bro. Ralph. When I first saw Bro. Ralph I had an impression that we had a work to do in connection; and he has since told me that he had the same impression. We both felt deeply Bro. Rhodes' case, and in the evening some half dozen of us had a season of prayer over the subject. Bro. Ralph asked the Lord, in secret, to pour out his Spirit upon us if it was his will that we should go after Bro. Rhodes. The Spirit was poured out, and it settled upon us, so that the place was awful, and glorious. While I was inquiring of the Lord if he had sent his servant so far to go with me to hunt up Bro. Rhodes, that moment Bro. Ralph broke out in a new tongue, unknown to us all. Then came the interpretation—"Yes to go with thee." I then saw the reason why the Lord did not want me to go after Bro. Rhodes when I started ten days before; for it was his will that Bro. Ralph should go with me.

Here I would say that some of the brethren, especially Brother and Sister White, had previous to this, had little or no faith in the interest we felt for Bro. Rhodes. Sister White had cautioned Bro. Ralph to be sure to get a clear duty from the Lord. She told him that she thought that my feelings for Bro. Rhodes were mere sympathy.

The next morning we had a season of prayer, and the Spirit was richly poured out, and the Lord gave Sister White the following vision, which was contrary to her former opinion and feeling relating to

our going after Bro. Rhodes, up to the time that the Spirit took her off in vision.

"While in vision the Angel pointed to the earth, where I saw Bro. Rhodes in thick darkness; but he still bore the image of Jesus. I saw that it was the will of God that Brn. Edson and Ralph should go after him. Then I was shown Bro. Rhodes' past labors in the Advent cause; that he had been mighty in word and in deed. I saw him standing before the people, with the Bible in his hand, and a stream of light coming from his mouth, which found its way to the hearts of the people. Some rejoiced, while others, who were in darkness, were troubled. I saw that he had proclaimed the advent with great confidence, and had shown his faith by his works, and when the time passed, the disappointment was very great. Then some professed Adventists wounded his heart, and I saw him overwhelmed with discouragement, and grief, as he left the little flock, and retired to the wilderness.

I saw that Jesus was pleading his blood for Bro. Rhodes, and that the Angel was ready to enroll his name, as soon as he would come out of that dark place, and stand on all the present truth. The Angel pointed me to the snare of Satan that bound him; and I saw that he thought that there was no hope, no mercy for him; and it would be of no use for him to try. I saw that Brn. Edson and Ralph should make him believe there was hope, and mercy for him, and tear him away, then he would come among the flock; and that Angels would attend them on their journey. I heard an Angel say—"Can ye not see the worth of the soul? Pull him out of the fire." I saw that in Bro. Rhodes' mouth there had been no guile in speaking against the present truth, relating to the Sabbath, and Shut Door. I also saw that the Lord had laid Bro. Rhodes' case heavily on Bro. Edson."

E. G. WHITE.

About eight days before our last Conference at the house of Bro. Harris in Centreport, I dreamed of attending the meeting, and as I came into the room where the brethren were, most of them appeared cheerful and happy. I was anxious to make my way through the room into another. I thought some of the brethren were disposed to draw my attention away from going into the other room by talking to me; but I made my way along, and got hold of the door. At this point, a number stood in the way, and Sister White stood

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next to the door, and for some time prevented me from opening it. I held on to the door, waiting patiently for Sister White to move out of the way. At length she moved, and I opened the door, and passed into the room. Here I saw a number bowed down to the floor. I dreamed that one of them rose up, and put his arms around my neck, and said, "Oh! Bro. Edson, I am in the dark. I am in the dark!" I awoke and behold it was a dream.

As a general thing, I have placed but little confidence in dreams, and seldom tell one; but my mind was deeply impressed that I should see a fulfilment of this dream, in part, at the Centreport meeting. It is now clear to me that what took place at the Centreport meeting in relation to Bro. Rhodes' case, was a fulfilment of most of the above dream.

Monday Nov. 19, we started on our journey, in full faith that God had taken Bro. Rhode's case into his own hands, and that he would come with us; for when God works, something is accomplished. As we journeyed on, we felt the presence of God and his attending angels. We did not have to go into the wilderness; for Bro. Rhodes had come out a few days previous, and we found him at work in a field, on a rise of ground on the east side of Black River.

We told him that we had come in the name of the Lord to get him to go with us and see the brethren, and go with us into the Kingdom. God displayed his convincing power, and Bro. Ralph spoke in a new tongue, and gave the interpretation in power, and in the demonstration of the Holy Ghost.

Bro. Rhodes finally consented to come with us, and went about arranging his business in order to leave. While he was doing this, Bro. Ralph and myself took a walk down to the river, and spent some time viewing it and its banks. When Bro. Rhodes came back the next day, he said to us, "I thought, by this time, that you had concluded to go without me, and let me stay here." We told him no; he need not think any such thing. He turned from us and said, "It is too much, I cannot stand it:" and started for the woods. I feared that he was going away from us not to return again, so I started and ran after him, and found him on his face, asking the Lord what all this meant, why his children should feel so much for him.

I wish here to relate a dream which I

dreamed about two years since, of which the above seems to be a fulfilment.

I dreamed of going after Bro. Rhodes. I thought he was in a field at work, and as I went where he was, I had to ascend a rise of ground. After having some conversation with him, it appeared, by some means, that he was absent from me. I dreamed of going with some person down by the bank of the river, and was some time there, viewing the river and its banks. Again I thought I saw Bro. Rhodes, and he was making his way off from me down a descent of ground. I feared it was to hide away from me, so I ran after him and found him. I dreamed of talking with him, and as near as I can remember, he was disconsolate. He said he had no hope of entering the Kingdom, and it was of no use for him to try. Here I awoke.

Two or three nights before we saw Bro. Rhodes, he dreamed that two men came to him who were on their way to the Kingdom. Something asked him if he did not want to go with them to the Kingdom, which was just before them? He said he did, and turned partly round to see the men. But something seemed to say that he could not go with these two men. The thought of not being permitted to go with them caused him great distress. The men still waited for him, and he awoke.

Friday, Nov. 23, we returned as far as Bro. Arnold's, of Volney, and our dear Bro. Rhodes with us. Sabbath morning we came to this place, in company with Brother and Sister Arnold, where many of the brethren in this region were assembled. They were all rejoiced to see Bro. Rhodes. Tears of joy and tenderness flowed freely as they greeted each other. We had a sweet, heavenly sitting together during the meeting, and Bro. Rhodes' faith and hope are fast increasing. He stands firm in all the present truth; and we heartily bid him God speed, as he goes to search out and feed the precious, scattered flock of Jesus. **HIRAM EDSON.**

Oswego, N. Y. Nov. 20, 1849.

THE SABBATH.

My object in this article is to show that Christ was crucified, and laid in Joseph's new tomb the day before the weekly Sabbath, and that he rose from the dead the day after the Sabbath.

Jesus was nailed to the cross at the third hour of the day, which was nine o'clock A. M.—See Mark xv, 25. At the ninth hour of the day, or three o'clock P. M.

BRO. J. C. Bowles writes—

Jackson, Mich. Oct. 28, 1849.

DEAR BRO. WHITE.—“With you I say, that it is a blessed privilege that we can counsel with those of like precious faith by letter while we are scattered like sheep upon the mountains, in this dark and cloudy day. And O how glad I am that “the foundation of God standeth sure, having this seal. The Lord knoweth them that are his.” But those that are the Lord’s, must depart from iniquity.

The brethren all stand fast in the Truth, rejoicing in hope, without a discordant note among us. One of our brethren has been some shaken: but thank the Lord, I trust that he is now so firmly rooted and grounded, that he will not be again moved or shaken.”

“To the praise of God, I can say that I saw a holy boldness in the brethren, and felt it myself, yesterday, in exhorting one another that I have not seen or felt since 1844. We all decided that there was a time just ahead that the Sabbath truth would take, and that more exertions would be made to proclaim it.”

“Last evening, while reading Sister White’s vision, I saw that she said that she saw it in the commencement of the time of trouble. With this view, and this hope, we expect to see some of our eastern brethren along here, proclaiming the sealing message.”

The article from Bro. Edson, in this number, will be read with deep interest, especially by those who know Bro. Rhodes. Some, however, may start back at the dreams and vision, etc. Here I would say, that the Bible no where teaches that the time has past for such special revelations; and that there is positive testimony that the Church is to be blessed with special revelations “IN THE LAST DAYS.”

“When the day of Pentecost was fully come,” and the disciples “were all with one accord in one place,” filled with the Holy Ghost, Peter, standing up with the eleven, quoted the following prophecy:

“And it shall come to pass in the LAST DAYS, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy,” etc.—Acts ii, 17-20. Those that stood by, supposed that the disciples were drunk: but Peter wished to show to them that those exercised were a subject of prophecy, and the work of God. No candid man will dare to take the ground that all that Peter

quoted was fulfilled on the day of Pentecost; for certainly, none were asleep, dreaming on that all exciting occasion; neither is there any record of visions; only the gift of tongues. The signs in the heavens were not seen on the day of Pentecost. As those signs were to be just before the “great and notable day of the Lord,” so were the dreams and visions.

Mark this, Dreams and visions are to be in the “LAST DAYS:” and as there can be no days later than the last, it follows that we may expect such revelations until time closes. If there were to be no visions after St. John had his, then the last days ended while John was on the isle Patmos.

The Bible is our lamp, our guide. It is our rule of faith, and practice: still there is no reason why God may not give special revelations to lead the erring to God, and his living word.

See the case of Peter, as God was about to send him to the Gentiles. Cornelius had a vision, and was told to “send men to Joppa, and call for one Simon whose surname is Peter.” Before the messengers came where Peter was, he, while in prayer, fell into a trance. Here Peter was shown his errors relating to eating, also that the gospel was for the Gentile, as well as the Jew.

“While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.” On the strength of these visions, Peter went to the house of Cornelius, and preached to the Gentiles, where they were all baptized with the Holy Ghost.

If Peter lived in our day, he would be branded with fanaticism, for his faith in visions, and impressions of the Spirit: and, no doubt, the doors would be closed against him if he should wish to give his views of Bible truth.

THE PRESENT TRUTH, NUMBER 1.

This work of twenty-four pages, containing my articles on the Sabbath, is ready for distribution. It has a printed cover containing some valuable extracts. This pamphlet can be had without money or price, by addressing Otis Nichols, Dorchester, Mass. (post-paid) Brethren, let this work be put immediately into the hands of those who are seeking for the truth. Soon it will be too late. You are invited to help pay the expense of publishing, as the Lord has prospered you.

All letters relating to the “PRESENT TRUTH,” should be directed to JAMES WHITE, Oswego, N. Y., care of Luman Carpenter.

David
Arnold

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